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The Pacific.

First Pure, then Peaceable; Without Partiality and without Hypocrisy.

WHOLE No. 1556.

SAN FRANCISCO, CAL., FEB. 8, 1882.

VOL. XXXI. . No. 4

GOSPEL MEETINGS.

TUESDAY, JAN. 31ST.

Jesus our example in prayer, was the subject at the noon meeting. Major Whittle said: We have power when we are much in prayer. "Satan trembles when he sees the weakest saint upon his knees." Never let a day pass, or an hour, without prayer—short, ejaculatory or otherwise. If we live in the spirit, we shall always be in tune and never wait for great opportunities. Luke iii: 21. "Jesus being baptized and praying, the heaven was opened." Why were you not blessed when we were baptized, or when at the Lord's table? Because you were thinking about yourself, and were not in prayer to God. An old man in Lawrence, Mass., told me he was baptized 40 years before, but had never found peace. He was present when his brother was baptized, and his brother seemed so happy that he thought he would follow his example. He did so, but instead of being happy, he was miserable. It was a pleasure to tell him that it was not the baptism that could make him happy, but Jesus. It is not the ordinance but the spirit; but when we confess Christ in the ordinance and look away to Jesus in prayer, we are blessed.

Luke vi: 16. "He withdrew himself into the wilderness and prayed." Jesus was successful; great crowds were about him, but he withdrew for secret prayer. I tremble for young converts when they are put forward and flattered. We need, while we speak and work, much to keep humble and gain strength by being much alone with God. William Barnes said to a flattering woman: "What do you mean by putting the sparks of hell into my inflammable life?"

Luke vi: 12. "He continued all night in prayer." Now the people are filled with madness, and are persecuting him, and so he retires to pray. If we are faithful, many are going to hate us. Shall we, then, give up? No; go to God in prayer. Have any of you ever spent a whole night in prayer? I don't say that you ought to, unless you feel the burden of prayer so that you can't stop. A young Scotchman sat apart a whole night for prayer, but before it was past he went asleep, and he was greatly troubled about it, and feared he was not a Christian; but here he was mistaken.

Luke ix: 18. "He was alone praying." He must be; no one could say "Father" as he could; he had no human fellowship.

Luke xli: 40-45. "His prayer in sad Gethsemane." A succession of short, earnest prayers.

Luke xlii: 34. "Father, forgive them"; and 46th verse: "Father, into thy hands I commend my spirit." He was always a man of prayer. He had power; so we shall have if we are faithful in prayer. Take everything to God in prayer.

WEDNESDAY, FEBRUARY 1ST.

The subject for the noon hour in the Y. M. C. A. Hall was: "Power for Service, how Received." The passage of scripture chosen by Major Whittle was Acts xli: 14-15.

1. The beginning of Paul's power for service was in knowing God—the God of his fathers, the God of Abraham, Isaac and Jacob. Paul had known God in a fleshly way, but now he was to know his will, to know him spiritually, to know him, the true God, in Christ. God was revealed to Paul, and he is revealed to us; and if we have power for service we must know God, the God of our fathers.

2. Paul was "chosen" of God to know his will. This is the act of a sovereign. What power we have for service if God gives it to us. A general selects an officer for a certain duty. What strength it gives the officer to know that he has been thus chosen! He goes with authority (Eph. i: 4).

John vi: 37. "Man only comes to God as God by his Spirit calls him." But how may I know that God calls me to his service? (Rev. xli: 17). "Let him that heareth say come." Whenever he is placed, in Sabbath-school or home, or in business, let him say "come."

3. Paul was chosen by the God of his fathers to "see that Just One," and that gave him power for service. There never was but that one "Just One," the Chief among ten thousand. Each one here to-day has seen Christ if truly converted. Gal. iii: 1. Jesus hath been "set forth."

Paul preached Jesus and the people saw him. We see him to-day up yonder by faith, and so have salvation. That is God's receipt to us that the debt is paid. A dying man said, "I see him there, and I feel him here." He had peace, and it may be you do not have peace; then look to him there; not to yourself here. It is not what we are, but what he is. It is He, the Just One, who justifies me the unjust. Power comes to us, just in proportion as we see Jesus, just as we have the assurance that we are saved. I met an old man in Connecticut, who, when he was a boy saw Washington, who put his hand upon his head and spoke to him. And the old man was never tired of talking about Washington. And Paul got such a view of Jesus that he never tired of telling about Jesus.

God chose Paul to see that Just One

and "to hear the voice of his mouth." It was the same voice that Abraham and Isaac heard. John x: 27. "My sheep hear my voice." To-day we hear his voice in these sacred pages. There is no salvation in simply hearing by the ear; the soul must hear his voice. Some hear and read and understand it not. It takes the circumcised ear rightly to hear. Some sitting hear to-day won't hear, while others in the same seat will hear. When a man is sick of sin and wants to hear, he will hear the voice of his mouth. If he would have power, we must withdraw and listen to his voice, the still small voice. Many don't have power because they don't take time to listen. Men say they can't spare the time to attend the noon meetings, but they ought to fill this room year in and year out, to listen to the "voice of his mouth." It is no wonder that many don't have power. God speaks, and if you listen then God will use you as he used Paul. A mother out on the stoop of the house called to her little children far away, too far for her voice to reach; but an older son in the field part way repeated the cry, and so the children were reached. God calls to-day, but his children are far away, and so we who hear his voice are to take up the cry and call to those far away, "Come home." The man or woman who is doing nothing to save souls is not in communion with God. The spirit of Christ is yearning for souls.

When in Scotland I saw a little girl some 9 years old carrying a little baby in her arms and sobbing bitterly. Some of the people, I among the number, stopped her and asked her what was the matter. She said, "I've lost my mother's bairn." Another little child in her care had strayed away after a band of music, and she had lost him, and now she had to go and tell her mother. And God is going to ask us about his bairns here in San Francisco, for whom we were to watch. Where are his bairns in this great city that Jesus died to save?

4. God chose Paul to "be his witness" of what he had seen and heard. It is of no use to give men essays and science and philosophy, but our own testimony of what we have seen and heard. So Paul did, and his testimony was with power. If we put the Church, or some organization, in the place of Christ, our power is gone. Spurgeon well says: "We are to be of Christ and for Christ and with Christ." Paul was not disobedient to the heavenly vision. Paul didn't expect this great honor, but when it was offered him he turned his back upon the world and lived henceforth for Christ alone. It is easy to get to living for money or self, while professedly engaged in Christian work. To-day God wants consecrated men and women. Are you willing to make the consecration? O for men and women living for God!

Reading this morning of the great fire in New York yesterday, I read that two men were hanging out of the window of the fourth story of a building, but the ladders were not long enough to reach them, when the firemen climbed above the ladders upon each other's shoulders, and so saved them. Let us have all the Church machinery, but above and over and supplementing all that, have loving hearts and living men filled with love for souls. Look at the crowds of lost men in this city! How you would have been moved had you seen those two men hanging from the windows, in danger of instant death; but O, in what peril are the multitudes around us!

THURSDAY, FEB. 2ND.

On this beautiful day the noon-meeting in the Y. M. C. A. Hall was very full, as it usually is. The subject was, "Power for service, how retained." Maj. Whittle said: Yesterday, we considered how Paul received power for service, to-day let us see how he retained that power.

1. He kept his body under: 1 Cor. ix: 27. We still have this old body of sin, the old man, which will assert itself unless we live a life of faith. It is because we don't keep the body under that we hear people say they are in no danger; that they are never tempted. It is dangerous to profess perfection in the flesh. If we get away from Christ, down we go. We need to be always on our guard; to be like children who see the danger and rush to their parents for protection. Let us be so afraid of the devil as to run right to God for safety.

In Gal. v: 19, 20. We have the works of the flesh, adultery, fornication, etc. These are kept under if we are full of the spirit. The first thing in the morning should be a passage in the Bible or prayer. A lady said that the father of her little boy loved hot cakes in the morning, and the little boy loved them too, but she arranged so that the little fellow had a fill of oat meal mush before the hot cakes and syrup came, so there was no place for the hot cakes. Let us be so filled with heavenly food as Paul was, that there will be no room for the works of the flesh.

2. Paul was willing to bear infirmity 2 Cor. xii: 9, 10. The Christian quarrels with his circumstances, his afflictions; says he could be useful if he was not so nervous, if he hadn't so many trials. But God can take us and use us with all our trials and weaknesses. A woman who went about on crutches was one of

the most useful women I ever saw. The little cripple or deaf boy gets the most love. God loves the afflicted one. Paul wanted to get rid of that thorn in the flesh, but he came to glory in his infirmities, which made him feel his weakness, and feel the sufficiency of God's grace.

3. Paul was willing to know nothing, 1 Cor. ii: 1, 7. The reason often why we are not blessed is because we want to show that we know something. It is difficult to keep self out of sight. Paul was educated, a wise man, but he determined not to know anything save Jesus Christ and him crucified. We need education; the more the better. Young men ought to prize a good education. But education is only to be in order that we may hold up Jesus. It is the pole on which to unfurl the banner of Jesus.

4. Paul had no fear of man. 1 Cor. iv: 3. "It is a small thing that I should be judged of you." If Christ approved, Paul felt that all was right. I want to get where Paul was; not to be too independent, still not to be in fear of man.

When Mr. Bliss and I were going to Peoria one day, we had to pass with others through a gateway and show our tickets; many seemed provoked with the man that he required it. Mr. Bliss said to him, "You seem to be a very unpopular man." "Yes," he replied, "but I only care for one man." That was the superintendent. When we got in the cars, Mr. Bliss said, "That is a good illustration. Our great care should be for the approval of God." Are you a trimmer, you have no power. A man in England who used to attend the races for the sport, became a Christian, and then he went to do good. He had cards and tracts and placards, and wore a uniform and boldly talked for the Master. Some one called him "a miserable fool," "Yes," he said, "with this difference: you are the devil's fool but I am the Lord's." What miserable cowards we are when in fear of others, when afraid of criticism.

5. Paul had love. You may not be afraid to go and speak to that man in the inquiry room. You may have no cowardly fear of man, but you must also go in love. 1 Cor. xiii: 3-4. A poor drinking fellow in Edinburgh came into the meetings. I talked with him, and he said: "Why do you speak so kindly to me? I am a drunkard; I am alone in the world. Sandy said to me, 'Willie, I am praying for you, and I want you to go to the meeting to-night,' and Sandy talked kind to me, and so do you. Is that the way all Christians do?" I replied, "We are kind to you because God loves you, and we have a little of his great love. We are not, and Christians are not always, as kind as we ought to be."

6. Paul had a sound mind. 2 Tim. ii: 7. Paul was not odd and eccentric; he didn't stand on his head. Don't be carried away with hobbies; have a sound mind.

Mr. Moody has been a great blessing to me, and to a great many others, and he is a man of good common sense. He has a sound mind. Colos. iv: 5-9. When you testify in meeting, or when you speak to sinners, don't be talking up some hobby; talk sensibly.

7. Paul worked in God's way: Acts xxvi: 22, 23. He had no other than the Gospel message. He stuck to the Bible. He told of the crucified Jesus, and the loving Saviour. He went about with that word on his lips and in his heart. If I have God's spirit I shall use God's word.

Paul said: "By the grace of God I am what I am." 1st Cor. xv: 10. That is the most wonderful of all his words. It was the grace of God in him that enabled him to labor more abundantly than they all.

To be buffed up with a sense of our own importance is a great hindrance. Mr. Moody says: "Some people ask God to 'keep me humble,' but I say, Lord make me humble." God picks us up from worms of the dust, and uses us for His glory.

FRIDAY NOON, FEB. 3D.

Mr. McGranahan recovered from illness, was again the leader of the singing. "Behold what Manner of Love," was sung with comfort and joy to many hearts. The subject to-day was, "Power for service, result of having." Maj. Whittle again took Paul as an example.

1. He could testify of his own salvation: 2 Tim. i: 9. He said God *hath* saved, not a hope so or trust, as with many.

V. 12. "I know whom I have believed." He was not satisfied with himself, or with his own work, but with what Christ had done for him. If you can't say you are saved, it is because you don't trust Christ, but are looking to yourself, or are living in known sin. You can't consecrate yourself. Consecration is given by the grace of God. We are first to believe what Jesus tells us, then we shall love him and work for him: that is consecration. That is what we all need first to do; believe what Christ has done. May my tongue cleave to the roof of my mouth if I fail to preach and proclaim salvation through Christ alone.

Paul served God with a pure conscience. 2 Tim. i: 3; iii: 10-11. Is a man going on to sin who has eternal life? Nay, verily; Paul was pure in doctrine and in his manner of life.

3. Paul was willing to suffer for the elect's sake. 2 Tim. ii: 9-10. He believed when he went to Rome and Athens and Corinth, that God had souls for him in those cities, and he went to suffer if need be for the elect's sake. Colos. i: 24. He came to "fill up that which is behind of the afflictions of Christ." He came to the lost to win them. To do it he had to be bruised and suffer persecution. How many men in this city, once honored and respectable, are now living in drunkenness and sin? We have to fill up that which is behind of the affliction of Christ for them. We must go to them and be willing to go anywhere, to Japan or China if need be.

4. In all Paul's deliverances, God had all the glory. It was God who enabled him to testify in the Roman court. We shall have trouble and be misunderstood, but God will deliver us. How Daniel glorified God and the three men in the furnace. They knew nothing of compromise. What cowards we are. A man said to me the other night that he should starve if he gave up his business, as he would have to do if he became a Christian. I said, "Give me your hand on that. What a testimony you will be able to give, worth more than all the preaching, if you have to starve rather than deny the Master." But I noticed he didn't seem to appreciate my congratulations.

5. Paul called others unto the work (2 Tim. iv: 1-2). In Scotland, during the wars, a man would run with a torch as far as he could, and then give it to another, and so the signal was given. So Paul, as he reached the end of his course, gave the torch to Timothy. If we are faithful God will use us to raise up others who will carry on the work when we are gone. So God will use you, faithful mothers. How Mr. Moody has called others into the work, and found them in London and Glasgow and Edinburgh, and other places, where they were stirred up to the work six years ago, and they are among the most active and aggressive workers there to-day.

We were going home together one night in Chicago, years ago, when, under a lamp post, Mr. Moody stopped me, and taking out his Bible put his finger on these words: "I charge thee, preach the word," and I have been trying to do it for these many years. And I say to you, young man, young woman, Preach the word.

6. Paul was ready to be offered (2 Tim. iv: 6, 8). The old, gray-haired man was in prison, expecting soon to be led to execution. What would we have said at such a time? Would we have written about the expected death, and the awfulness of being beheaded? Paul didn't seem to think of it, but of the crown of righteousness beyond. He passed these earthly sufferings as momentary, and thought of the glory that was beyond, and how he had glorified God! Thank God for those in San Francisco, some of them aged men, who are ready for their departure, who are thinking and talking of the crown of righteousness beyond. We don't appreciate their testimony.

California for Christ!

The idea of our respected pastor of Sacramento, of a Congregational church in every county in the State, is a grand one, provided those churches could be put up on the right spiritual basis. It is a fact that too many churches of our own and other orders are built not "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," but upon the money and social status of certain families, who are expected to sustain the finances of the church. Yet, too often these wealthy and influential families are very unspiritual, and whatever of pecuniary and other help the churches receive from them is more than neutralized in the exhaustive effort made in getting the same. It reminds me of the familiar incident of the minister who objected to the proposed increase of his salary because it nearly cost him his life to collect what the church had before agreed to pay.

These emasculate churches are always hanging on the verge of the Home Missionary Society. If we must organize churches upon the prestige of wealth and social influence; upon the names and power of men, even upon the honored name of Congregationalism, and if these churches are to be dead dolls, mere religious playthings, swelling the lauded reports of our missionary work, and yet being heavy weights upon our Christian and denominational growth, I protest against any further increase in the number of such organizations. Rather than identify my spiritual prospect with such bastard concerns, I would graft into that Church which rests its authority upon the Apostleship of St. Peter.

I know whereof I affirm, when I say that thousands upon thousands of dollars of Home Missionary funds are expended without adequate returns, which to a good degree might have been, by a little foresight, saved, or made to yield its proper increase of spiritual and financial fruits. I know of several Congregational Home Missionary churches, organized in Missouri, and sustained for some years of dying existence at great cost to our missionary treasury, which

never had any foundation but the names and parsimonious dolings of the lapsed souls upon which those churches were formed. A few years terminated their sad and profitless career. You perceive then, that not only the number, but also the elements which compose our new organizations should be a matter of concern with us in our praiseworthy planning for enlargement.

Well, says a critical reader, Who is responsible for all this, and what do you propose to do about it? I reply that I and my co-laborers in the vineyard of the Lord, are the responsible parties in the case, and as an essay toward a remedy of the evils complained of, I propose that our General Association inaugurate a sort of John the Baptist arrangement for the new fields, and for those which are still weak spiritually among our non-supporting churches. I propose that the State Association or the Home Missionary Society employ competent evangelists to visit and labor with our weak churches, and to go out into the wilderness, and prepare the way of the Lord, and of true Congregationalism, "by preaching repentance toward God, and faith in the Lord Jesus Christ." The strong churches in our cities which ought to take care of themselves have all the benefit of Evangelistic work, under such men as Moody and Whittle, while the poor starvelings in the interior, whose pastors are exhausted in the effort to live, are left without just and needed aid in the way of Evangelism. I propose that this Evangelistic idea be a permanent feature in our Home Missionary enterprises. And I boldly affirm my belief that money will be saved for the Missionary finances by this proposed plan for bringing our young churches into a spiritually, as well as financially, self-supporting condition. There are churches which I could name which are amply able to cut loose from the Missionary anchorage and to launch out upon the broad sea of spiritual accomplishment, if they were not practically dead, so far as the *enthusiasm* of faith is concerned. But, one says, Why are not these Home Missionary pastors voices in the wilderness to rouse to life the dry bones of the Valley? Why should they ask for the aid of Evangelists? Are they not supposed to be Evangelists as well as pastors and teachers? Is not this implied in the terms of their Missionary Commission, and in the command of Christ? I reply in a two-fold form, that this objection in substance applies also to our strong city pastors, who have a far better opportunity to preach the gospel to every creature than have their Home Missionary confreres. Why, then, should the former more than the latter need the special services of Evangelists? Let these good, earnest, baptized Evangelists and singers come over into *Macedonia*, and *Greece* will again become the eye of the world, and your Missionary Treasury will be relieved of much of its financial pressure. Again, I want to state that the Home Missionary pastors are doing the work of Evangelists, so far as preaching is concerned, and that the Lord is blessing them in their work and in their personal experience as never before. Some of them are consciously and manifestly baptized anew with the unction and power of the Holy One. But they have inherited, some of them, a baneful patrimony of dead wood in the organization of their churches. This impedes the free flowing of the water of the river of life. Therefore, I offer an amendment to our dear Bro. Dwinell's motion, to the effect that we have a live, spiritual, Congregational church in every county in the State; and to secure these spiritual organizations, I suggest that Evangelistic work be done both before, and after the organizations are made, by the State Evangelists, or one of them.

Let our worthy State Superintendent, with his Evangelistic Assistant, with the Home Missionary pastor, chosen by the church, spend as far as possible, a week together of earnest prayer and work to bring the material of the new organization into a good spiritual, as well as ecclesiastical birth; and let there be a closer inspection of the religious experience of those proposing to unite with our new churches. A HOME MISSIONARY.

The Archduchess of Austria, a young girl of 13, when told by her father, the Emperor, she might select her Christmas present, asked to be permitted to bring up one of the children left orphans by the burning of the Ring Theatre at Vienna. Her father granted the request.

The British Government has issued an order that no one entering the Navy shall receive a spirit ration in kind until he is 21 years old; and all officers and men will be allowed in lieu of it to receive its value in money, or a ration of tea, or chocolate and sugar.

In 30 years, the "red shoe-blacks" connected with the nine shoe-black societies of London, have earned \$1,000,000 in the city streets.

A gratifying outcome of the Atlanta Cotton Exposition is the fact that while it took 1,000 cars to carry the exhibits to it, 200 sufficed to take away what remained unsold.

Mr. Spurgeon's son Thomas has taken the pastorate of a Baptist chapel at Auckland, New Zealand.

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The Woman's Board OF THE PACIFIC.

Our Golden Gate Meeting.

It was such a pleasant change to be invited to the Golden Gate Academy for our February meeting! So, though the north wind blew as only a north wind in California can blow, many breathed their way up to the appointed place, and a full attendance and a very pleasant gathering rewarded their efforts.

"Pleasant" seems to be the adjective which best suits our description, so let us add, that our very pleasant hostess, Mrs. Jewett, welcomed us to a very pleasant room, bright with ferns, and flowers, and sunshine.

How beautiful the outlook was! As we gazed off at the Bay lying at our feet, we seem quite a distance up towards heaven. The portals of the Golden Gate stood open before us, revealing the purple vapor and the golden glory of an invisible beyond. How could we help thinking of all which they seemed to symbolize!

Mrs. Noble took the chair, and in a few strong words expressed the deep sympathy felt for our President, in the indisposition which compelled her absence, and asked that she be tenderly remembered in all our supplications. Mrs. Jewett read the Scripture selected for the occasion, and Mrs. Watkins, who was present, led in the opening prayer. Miss Lucy Moar kindly played the piano in accompaniment to the hymns, and when we sang, the voices of the wind joined with our voices, and everything that had breathed seemed to praise the Lord.

Mrs. Warren, in the absence of the Secretary, read the minutes of the last meeting. Mrs. Cole, Treasurer, gave report of the slowly-filling treasury, and also on request, made a statement concerning Stephanus, the little Greek boy brought hither by Mrs. Rappleye, and adopted by the Board. This child's story will be told in a future article.

It had been expected that Mrs. Gullick would be present, and would address the meeting. Unfortunately, "steamer-day" came a day too soon and carried her away. But Mrs. Watkins was there, and knowing from experience her ability to meet such an occasion, *impromptu*, all turned to her with confidence while the chair preferred request that she should occupy the time. She had her diary at hand, and selecting extracts from it, told us the story of Rita the Bible-reader, which she illustrated by readings. She described Rita as a Mexican Catholic who has embraced Protestantism, under the teachings of Mr. and Mrs. Watkins, and who, through her acquaintance with the wives of the priests, her native strength of mind, her quickness of repartee, her humility and wise discretion, is admirably fitted for the work of a Bible-reader among her Catholic countrymen. And yet she was formerly so ungovernable and so ungoverned as to quarrel frequently with her husband, and once attacked him with a knife!

The story of Rita being finished, a conversational turn was given to the exercises. Questions and answers in regard to Mexico and the mission at Guadalajara were interchanged between Mrs. Watkins and her auditory. "What classes do you reach in your missionary work?" "Chiefly the middle and lower classes." "Do you influence more of men or more of women?" "We are able to reach them about equally." "Can they all read?" "Yes, for the most part, and yet not unfrequently the women cannot read, even those above the lower classes."

Then there was singing again. Then Mrs. Pond proposed a vote of thanks to Mrs. Jewett for the pleasure conferred by her invitation and entertainment. Then the vote was passed. Then Mrs. Merritt closed with fervent prayer, in which she remembered our loved President, "our dear missionary here present," and invoked a blessing on all of us. Then Mrs. Noble appointed the next meeting at Plymouth chapel in San Francisco. Then the meeting was adjourned. Then all broke up into little knots of eager talkers. Then we saluted out. Then we hastened to "catch the car," and then we went our ways.

It has been the proud boast of the British aristocracy that it keeps alive and active the highest type of manhood in all the departments of life. The recent examinations for the army show an absence of young men of rank among the successful candidates. Is the aristocracy degenerating?

The Christian, of London, makes the practical suggestion that each Christian worker should during this year select one individual who has given way to intemperance, and seek to restore him by constantly watching over, praying for, encouraging and frequently visiting him.

Rev. Griffith John, a missionary to China, in a recent address in Glasgow, stated that China proper is now entirely open to the missionary and the Bible colporteur, with the single exception of one provincial capital—that of Hunan.

The Household.

Licensed—To Do What?

Licensed to make a strong man weak;
Licensed to lay the wise man low;
Licensed a wife's fond heart to break,
And make her children's tears to flow.

Licensed to do thy neighbor harm;
Licensed to kindle hate and strife;
Licensed to nerve the robber's arm;
Licensed to whet the murderer's knife.

Licensed thy neighbor's purse to drain,
And rob him of the very last;
Licensed to heat his feverish brain,
Till madness crown thy work at last.

Licensed, like spider for a fly,
To spread thy nets for man, thy prey;
To mock his struggles! suck him dry;
Then cast the worthless husk away!

Licensed, where peace and quiet dwell,
To bring discord, and wait, and woe;
Licensed to make this world a hell,
And fit man for a hell below!

—New York Observer.

Gambetta.

Gov. John P. St. John, of Kansas, who has undertaken the herculean task of enforcing the prohibitory law of that State, gives a history of his experience, and the effects of prohibition, in a letter to the *New York Witness*, from which we glean as follows:

"* * * Governor Robinson, before stating that 'drinking is more common now in Kansas than ever before,' had examined the records of the Police Court in the city of Lawrence, near which he resides, he would have found that the last five months under the old license system furnished 214 cases to that tribunal, against only 109 the first five months under prohibition. The city of Newton, in Harvey county, containing about 3,000 population, had not a single case of drunkenness in the Police Court since May—being the date that the Prohibitory law took effect—until the 1st day of October; and the District Court that convened there about that time, for the first time in the history of the county, found not a single criminal case upon the docket.

Emporia, situate in Lyon county, and containing about 6000 population, had, during the last year, under the license system, 229 cases in the Police Court, against only 43 cases the first seven months of prohibition; and I am informed that the tax levy in that city this year is less than it was during the period of licensed dram shops. Winfield, in Cowley county, with at least 3000 population, had 21 convictions in the Police Court for drunkenness during the last five months of license, against only 3 the first five months of prohibition. Independence, in Montgomery county, with about the same population, had 18 cases in the Police Court the last five months of license, against 5 cases the first five months of prohibition. Parsons, in Labette county, with a population of about 5000, had 47 cases the last five months of license, against only 10 the first five months of prohibition.

McPherson, containing about 2000 population, had 48 cases in the Police Court the last ten months of license (the only period of licensed dram shops they have ever had in the county, notwithstanding it has been organized over ten years), against only four cases the first seven months and eighteen days of prohibition. Under the old license system, the city script of Olathe was worth only from 60 to 80 cents on the dollar; now it is at par, and money is in the treasury to promptly meet every obligation.

In the days of dram shops there was paid as revenue into the city treasury of Olathe \$2000 per year; \$1500 of that sum was required to build a calaboose, in which to imprison, and furnish room for a Police Court in which to try drunkards.

Ottawa, containing about 5000 population, situate in Franklin county, makes equally as good a showing, and the foregoing cities present no better record than may be found in scores of other towns in the State. Even in the rum-cursed cities of Kansas, prohibition has been a blessing. The last four months under license shows 102 cases for drunkenness in the Leavenworth City Police Court, against only 78 cases the first four months under prohibition. During the same period in Topeka, license furnished 159 cases for drunkenness, against only 72 under prohibition.

We are receiving an excellent immigration, and Kansas was never more prosperous than she is to-day. The assessed valuation for 1881 of personal property in the State was \$10,243,000 greater than it was for 1880, under license, and a little over \$4,000,000 greater increase than for any previous year.

The earnings of the Atchison, Topeka and Santa Fe Railway Company for the month of June, 1881, were \$438,000 greater than for the corresponding month in 1880.

The first ten months of 1880, under free whisky rule, sent to our State Penitentiary 254 convicts, against only 148 the first ten months of 1881, after we had adopted our prohibitory amendment. For every saloon-keeper that has left Kansas on account of prohibition, we have received a sufficient number of sober, industrious, law-abiding citizens to build a school-house, and Kansas can afford to exchange saloons for school-houses. Kansas may have made 'a mistake,' but if so, it is certainly in the right direction, and our people are so well pleased with it that if the question of returning to the old system of licensing dram shops was submitted to them, it would be defeated by an overwhelming majority.—*San Jose Mercury*.

Advice to wives—Man is very much like an egg; keep him in hot water and he is bound to become hardened.

The leader of a choir says that choir training is very much a matter of chants.

Gambetta.

Since M. Gambetta has risen to power, his enemies have been busy weaving a fanciful web of fable about his life and habits. The Palais Bourbon and its portly occupants have been begirt with an aureole of entertaining and mendacious libels. The Palais Bourbon has been refurnished *en prince* to suit the taste of the scandal-loving public; the rose-colored salons have reflected in their mirrors the seductive charms of hours; the Turk of the seraglio bathes daily in a silver bathtub, and is given over to a Lucullan taste for the pleasures of the table. As Napoleon the First courted Talma's intimacy that he might learn the secret of the great tragedian's imposing bearing and gesture, so Gambetta, *roulant se former*, as the French descriptively put it, frequents the society of the celebrated Coquelin, the finished actor of the Theatre Francaise, that he may model his own manners after so admirable a pattern.

All these bubbles of falsehood collapse at touch of the Ithuriel spear of truth. Gambetta remains, in truth, perfectly simple and democratic in his habits. He leads a bachelor's life surrounded by his intimate political and personal friends, whom he receives with a warmth of hospitality peculiar to his southern nature. The favorite gathering hour is the mid-day breakfast, at which the leading politicians, men of state, distinguished English or foreign visitors, are frequent guests. Small parties of friends are also always to be found at *les Jardiens*, or at his villa in Switzerland, where Gambetta throws off the cares of state, lives with the utmost simplicity, and enjoys a somewhat lately developed love of sporting. But, as in his earlier days, he is a tremendous worker. His *salon de chambre* has strict orders to call him at nine in the morning, at which hour he rises, no matter at what time he may have retired. It is then all the newspapers are read, with a lightning rapidity for which he is noted. To those who find pleasure in knowing the personal tastes of great men, it may be a matter of interest to learn that Gambetta's favorite authors are Rabelais and Montaigne, in whose plain-spoken company, however, the busy statesman finds few leisure hours to enjoy himself. He possesses also the true Italian's love of the fine arts, and that nicety of critical taste which distinguishes both the Gaul and the "children of the sun."

In the self-contained, dignified, somewhat imperious-looking President of the Chamber of 1881, with his admirably fitting dress-coat and spotless white necktie, who daily mounts to his throne-like seat in the Chamber, it would be difficult to find traces of the carelessly-dressed, fiery young Republican of the Baudin days. M. Gambetta at forty-two has the prematurely aged look of a man who had made in his youth heavy drains on his mental resources. Far from appearing like a man in his prime, he looks like one who has passed it some time since. The figure is heavy and obese, although Gambetta's movements are still vigorous, active, and alert, and the gesture is as fluent as ever. But the face in repose wears a habitually fatigued expression. It is when he speaks that his Italian fervor returns to him. His greatest personal charm now is to be found in his voice, that wonderful, stirring, magnetic voice, whose sonorous qualities seem to belong peculiarly to itself. It has in it the piercing, puissant vibrations of a fine bass instrument, making the air thick and yet sweet with sound. Gambetta's intonations are such also that he seems to add something to the "delicate idiom of Paris." He imparts to its lightness and grace an indefinable but noticeable quality of richness and depth.

The French Chamber of Deputies is commonly a much more unmanageable body than the American House of Representatives. M. Gambetta's method of governing the House in a fractious mood was such as one might expect from one of his excitable temperament. His bell and his ivory paper-cutter—an instrument which he used in preference to the gavel—were the weakest of his sceptres of authority. When the excited buzz of voices reached a deafening pitch, M. Gambetta's own voice rung out like a clarion, or thundered like an angry god's. His "Un peu de silence, messieurs!—un peu de silence!" was the never-ceasing refrain, uttered in tones of command, of entreaty, of exhortation.—A. B. BLAKE, in *Harper's Magazine* for February.

A Noble Art.

Once I remembered among my friends a lady who had known many afflictions, cares and heart-griefs, and yet whose brightness of demeanor and cheerfulness were unflagging; whose very presence was a sunbeam. This lady talked often of her art. When praised for any striking course of action, she would reply, with a touching simplicity, "Yes; I learned that from my art."

As a child, I often wondered what this art could be; growing older, I set myself to find out. It was not the art of music, passionately fond as she was of that divine art, and on so lofty a pedestal as she placed it; for, being somewhat at home within its magic realms myself, I knew she was not sufficiently skilled therein to designate it as her own; nor was it in the art of painting, nor yet of sculpture.

"Miss Margaret," I inquired one day, "what is your art?" A sweet smile fitted across her face, as she touchingly asked, for reply, "And have I so poorly exemplified it all these years that you need ask?"

"I am sure, now," cried I, "that it is, after all, what has often suggested itself to my mind: 'The art of making the most of life.'"

"You are right," she answered, very well pleased; "and this I consider the greatest of arts; all others are sent to earth to aid us in perfecting it."—Selected.

It is Better.

Better to wear a calico dress without trimming, if it be paid for, than to owe the shopkeeper for the most elegant silk, cut and trimmed in the most bewitching manner.

Better to live in a log cabin, all your own, than a brown-stone mansion belonging to somebody else.

Better to walk forever than run into debt for a horse and carriage.

Better to sit by the pine table, for which you paid three dollars ten years ago, than send home a new extension, black walnut top, and promise to pay for it next week.

Better to use the old cane-seated chairs, and faded two-ply carpet, than tremble at the bills sent home from the upholsterer's for the most elegant parlor set ever made.

Better to meet your business acquaintances with a free, "don't-owe-you-a-cent" smile than to dodge around the corner to escape a dun.

Better to pay the street organ-grinder two cents for music, if you must have it, than to owe for a grand piano.

Better to gaze upon bare walls than pictures unpaid for.

Better to eat thin soup from earthenware, if you owe your butcher nothing, than to dine off lamb and roast beef and know that it does not belong to you.

Better to let your wife have a fit of hysterics than to run in debt for nice, new furniture, or clothes, or jewelry.—Selected.

Gathered Treasures.

Grace tried is better than grace, and it is more than grace; it is glory in its infancy.

A great humbling is a great blessing to the soul. Sometimes it comes direct from God, but oftener through man as his instrument. In this case how hard it is to bear!

Let us make a note of this, as a point of spiritual wisdom, *never to restrain an impulse to pray*. Who can tell with what treasure he is laden when the Holy Spirit in this way knocks at our heart's door?

It requires some grace to say: "A humble place is the place for me, and if it be God's will I prefer it; the humblest work is the work for me, and by his grace I will do it." Do we ever consider what Christ meant when he washed his disciples' feet?

It is a blessed thing we have not the appointment of our daily lessons; that they are set for us by the hand of Him who knows now what we shall know hereafter, what will be for our good and his glory, for they are both one.—*Memorials of a Quiet Life*.

Satan layeth upon men a burden of cares above a load, and maketh a pack-house of men's souls, when they are wholly set upon this world. We owe the devil no such service; it were wisdom to throw off that load into the mire, and cast all our cares upon God.

Love thinketh no evil; if you were not Christ's wheat, appointed to be bread in his house, he would not grind you. But keep the middle line; neither despise nor faint. (Heb. xii: 5.) You see your Father is homely with you; strokes of a fathered kindness and care; take them so.

Why should I start at the plow of my Lord, that maketh deep furrows on my soul? I know he is no idle husbandman, he purposed a crop. O that this stony, withered, barren ground were made fertile to bear a crop for him by whom it is so painfully dressed, and that this fallow ground were broken up!

In the deepest night of trouble and anxiety and sorrow, God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and prudence and foresight we need never refuse to take a lesson in gladness and gratitude from the happy bird that sang all night, as if the day were not long enough to tell its joy.—*Excelsior*.

Who knoweth how far it is to the depths of our Christ, and to the ground of our heaven? Who ever weighed Christ in a pair of balances? Who hath seen the foldings and the heights and depths of that glory which is in him, and kept for us? O for such a heaven as to stand afar off, and see and love and long for him, till time's thread be cut, and this great work of creation be dissolved at the coming of the Lord.—*Rutherford*.

GIVE THE WOMEN A FAIR TRIAL.—Mr. Palmer, of Chicago, being convinced that there are good positions in hotels which women can fit better than men, has made the experiment. He says: "We concluded to offer such a salary as would command the best talent. Of course this was flying in the face of prejudice of a large class of excellent people, who do not believe that ladies should be employed in public capacities at all. The success of our experiment has shown the fallacy of that theory. At present we give employment to three ladies in our office; two of them are cashiers, and one book-keeper. To one of these ladies at the cashier's desk we pay \$1,000 a year and board, and to our book-keeper we pay six hundred a year and board. If they choose to stay away from the hotel, we give them an additional allowance of \$500 a year. These salaries look big for ladies, but they have the talent, they do the work, and we are much better satisfied than we were with our male employees. Of course we cannot make man-clerks of ladies, but the trial that we have made has been so satisfactory that wherever they may be properly employed in the Palmer House, we shall substitute them for men."

"Money is active," Fogg read in his newspaper. "That's so," he said, "it's active enough to keep out of my reach."

Additional Evidence In regard to the Great Curative Properties of DR. SCHENCK'S MEDICINES.

UNDOUBTED CURES OF CONSUMPTION.

The original of the following letters, as well as many thousands others, which lack of space in this paper prevents our publishing, can be seen by any one at the office of Dr. J. H. Schenck & Son, in Philadelphia.

We ask the afflicted to go and see the people who write these letters. If this is impossible, write them, enclosing a stamp for return postage.

For other certificates of cures sent for Dr. Schenck's book on Consumption, Liver Complaint and Dyspepsia. It gives a full description of the diseases, their treatment, also, valuable information in regard to the diet and clothing of the sick; how and when exercise should be taken, etc. This book is the result of many years of experience in the treatment of Lung diseases, and should be read, not only by the afflicted, but by those who, from hereditary taint or other cause, suppose themselves liable to any affection of the throat or lungs.

IT IS SENT FREE, Post Paid, to all Applicants.

Address, Dr. J. H. Schenck & Son,
537 Arch St., Philadelphia, Pa.

DR. SCHENCK, Philadelphia.—Dear Sir: Some years ago I was taken with a violent attack of the lungs, and although treated by two of the best physicians of this city, I gradually grew worse, until I had hemorrhages quite frequently. They usually occurred in the morning. I had averaged fully a pint of clear blood at a time. I had night sweats every night, and my weight, which was 168 lbs. when I was first taken sick, gradually ran down to 128 lbs. My nights were almost sleepless, owing to a severe pain in my breast, back and shoulders, and a continual cough. I was so sick that my physicians gave up all hope of my recovery. I then began to try medicines that I saw advertised, but without any lasting benefit. At last, by the advice of a friend, I concluded to use your remedies.

I began by using all your medicines as you direct, and in a very short time all my worst symptoms left me, and I began to gain in every way. As my appetite came back, I gained flesh very fast. From June to November the increase was over fifty pounds. My present weight is 214 lbs., and has been so for some time. My recovery, several years since. I was told by a physician that I had consumption, and I believe myself I had, and that your medicines cured me.

Yours, very truly,
J. C. ELLIOTT,
Birmingham, N. Y.

P. O. Box 1912, care Barrett's Music Store.

CONSUMPTION CAN BE CURED.

New York, November 8th, 1881.
DR. SCHENCK.—Dear Sir: In looking over one of your books, in which I find so many recommendations of your medicines, I have thought to myself how negligent I have been in not making my case public, that others might take warning. In visiting my friends in New Jersey, a short time since, my attention was drawn to the many advertisements in large letters, on different buildings and fences: "Dr. Schenck's Pulmonic Syrup, Seaweed Tonic and Mandrake Pills." As I looked at these, tears of gratitude fell from my eyes, and I thought what a blessing that such a man as Dr. Schenck should be sent to us. Twenty-seven years ago I contracted a heavy cold, which settled on my lungs. I took many things that were recommended for colds, but nothing seemed to relieve me. I made gallons of tea, with many different herbs, and still I got no better. My husband would consult doctors, but they gave him no encouragement—only said I must die. I had then been afflicted seven years. One of my sons came in one day and said to me, "Mother, I have heard of a Dr. Schenck that is making great cures in consumption; will you see him?" I had given up all hope of recovery, but he insisted upon it. Consequently I was taken out to Dr. Schenck, then in Bond St. He examined my lungs, and gave me encouragement. I took the Pulmonic Syrup, Seaweed Tonic and Mandrake Pills about two months, and I felt as well as ever I did. I have enjoyed good health ever since; and if any of my family take cold it is only my fault. I am this day 67 years of age, and my mind is as clear as business as well as my body. If there are any that wish to know the particulars of my case, they are at liberty to call upon me. Yours truly,
MRS. SARAH A. CARTER,
334 West 15th St., New York City.

FROM E. NARMANDIN, JR., ESQ., OF
WOONSOCKET, R. I.

DR. SCHENCK & SON, Philadelphia.—Dear Sir: I have been cured of what I believe to have been liver complaint in its worst form, which, I bore for many years, with many different remedies, but still I got no better. My husband would consult doctors, but they gave him no encouragement—only said I must die. I had then been afflicted seven years. One of my sons came in one day and said to me, "Mother, I have heard of a Dr. Schenck that is making great cures in consumption; will you see him?" I had given up all hope of recovery, but he insisted upon it. Consequently I was taken out to Dr. Schenck, then in Bond St. He examined my lungs, and gave me encouragement. I took the Pulmonic Syrup, Seaweed Tonic and Mandrake Pills about two months, and I felt as well as ever I did. I have enjoyed good health ever since; and if any of my family take cold it is only my fault. I am this day 67 years of age, and my mind is as clear as business as well as my body. If there are any that wish to know the particulars of my case, they are at liberty to call upon me. Yours truly,
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I went to his office in Boston, and was examined. He found my left lung badly diseased, and my liver seriously affected. He told me that I could be cured if I would follow his directions. Of course, I consented to do so, and I very soon saw that my confidence in his ability was well placed. I took the Mandrake Pills, Seaweed Tonic and Pulmonic Syrup all at one time, as directed by him, and within one month my worst symptoms were gone. I went to see the Doctor on his next visit to Boston, which was one month after the first time I saw him, and he said: "Only continue with the medicine and you will surely get well." I did so, and kept on gaining in every way until I was perfectly well and able to work as usual. Since my recovery I have not lost a day's time, except when I have made friendly visits to the Doctor at his Boston office. My cough is gone, my appetite is good, I have no headache or pain in my side, I sleep better than I ever did in my life, and my lungs are apparently healed, as I have no hemorrhages.

These are the reasons why I believe in and recommend Dr. J. H. Schenck and his medicines. He did just what he said he would do for me, and I believe that I owe my life to his medicines and care.

FRED F. TAUL,

Hudson, Mass., May 25, 1881.

HEREDITARY CONSUMPTION CURED.

DR. SCHENCK.—Dear Sir: In the autumn of 1877 I was seized with a severe cough, with terrible pain in my sides and between my shoulders. I had very little appetite, and what little I could eat only disordered me. I consulted physicians, who said my condition was a very bad one, and gave me five different cough syrups and tonics, from which I received no benefit, but seemed to grow worse, and kept losing flesh and strength. I had night sweats, and sweat most of the time during the day. I coughed and raised blood, and a salt, foamy phlegm; my throat was filled with ulcers. I could hardly swallow; sometimes I could not speak a loud word for weeks; my lungs grew more painful every day with difficulty breathing, while pleurisy pains would almost stop my breath. I had colic pains, sour stomach, and vomiting up every thing I ate. My whole body was filled with pain. I could not lie down, but had to recline in a sitting posture to breathe.

I gave up and did not think of ever getting up again, as it was hard moving myself; my back and shoulders began to swell badly, and my hips had given out long before.

In this sinking condition I thought I would try your remedy for consumption; it might do some good; it could do me no harm, for I was certain I could not live a month longer the way I was.

At that time, May, 1878, I procured your Pulmonic Syrup, Seaweed Tonic and Mandrake Pills, and began to take them. In a week I was better and began to throw off from the lungs a greenish-yellow matter streaked with blood. I could eat a little without throwing it up, the pain in my side was not so severe, I could sleep an hour very soundly, and that was what I had not done for three months.

I took your medicines steadily six months, my cough got better, I did not sweat so bad at nights, kept gaining slowly, and in a year after I began your medicines I could say I felt well.

I began to gain flesh, and last September weighed one hundred and thirty-five pounds, fifteen pounds more than I ever weighed before in my life.

Your medicines, I know, saved my life; and I would say from my own experience, to all consumptives, take Dr. Schenck's medicines, for they will certainly cure you.

I had consumption; it is hereditary in our family, my father and two brothers having died of it.

I have had better health the past winter than for ten years previous. Yours respectfully,
MRS. SARAH A. CARTER,
Carlsbad, Mass., April 8th, 1880.

From Springfield, Mass.

CONSUMPTION CAN BE CURED!

DR. J. H. SCHENCK.—Dear Sir: About sixteen years ago, while living in Canada, my health became very poor. My disease came on gradually, beginning with a loss of appetite and afterwards great weakness, which brought on night sweats and a dry, hacking cough. My chest and back were very weak, and so sore that I could not bear my weight against the back of a chair. At different times I raised considerable blood from my lungs, and at one time I raised a pint of blood. I employed several doctors, but they all told me the same thing—that my lungs were badly affected; and the last one I had also said I could live but a short time, and that I had better go to my mother's home in Winsted, Ct., as soon as I could, that with careful nursing I might live for some time.

When I got to my mother's I was very low indeed, so that my mother sent for her doctor. He pronounced me beyond all help. He, however, left me some medicine, which he said would relieve my worst symptoms. After this my mother employed another doctor, who said that one of my lungs was nearly gone. I ate scarcely anything for several months, and never expected to get well. One day, a friend who lived in Collinsville, Ct., gave my

The Children's Corner.

Be in Time.
Be in time for every call;
If you can, be first of all;
Be in time.
If your teachers only find
You are never once behind,
But are, like the dial, true,
They will always trust to you:
Be in time.
Never linger ere you start:
Set out with a willing heart:
Be in time.
In the morning up and on,
First to work, and soonest done;
This is how the goal's attained:
This is how the prize is gained:
Be in time.
Those who aim at something great
Never yet were found too late:
Be in time.
Life with all is but a school:
We must work by plan and rule.
With some noble end in view,
Ever earnest, steady, true:
Be in time.
Listen, then, to wisdom's call—
Knowledge now is free to all:
Be in time.
Youth must daily toil and strive,
Treasure for the future live;
For the work they have to do,
Keeps this motto still in view,
Be in time.

Great Expectations.
Ev'ry little grape, dear, that clings unto a vine,
Expects some day to ripen its little drop of wine.
Ev'ry little girl, I think, expects some day to be
Exactly like her own mamma—as grand and sweet as she.
Ev'ry little boy who has a pocket of his own,
Expects to be the biggest man the world has ever known.
Ev'ry little piggy-wig that makes its little wall,
Expects to be a great big pig with a very curly tail.
Ev'ry little lambkin, too, that frisks upon the green,
Expects to be the finest sheep that ever yet was seen.
Ev'ry little baby-colt expects to be a horse;
Ev'ry little pup expects to be a dog, of course.
Ev'ry little kitten-pet, so tender and so nice,
Expects to be a grown-up cat and live on rats and mice.
Ev'ry little fluffy chick, in downy yellow dress,
Expects, some day, to crow and strut or cackle at its best.
Ev'ry little baby-bird that peeps from out its nest,
Expects some day to cross the sky from glowing east to west.
Now ev'ry hope I've mentioned here will bring its sure event,
Provided nothing happens, dear, to hinder or prevent.
—Methodist.

Prompt Obedience.

BY JIMMIE BROWN.
I haven't been able to write anything for some time. I don't mean that there has been anything the matter with my fingers so that I couldn't hold a pen, but I haven't had the heart to write of my troubles. Besides, I have been locked up for a whole week in the spare bedroom on bread and water, and just a little hash or something like that, except when Sue used to smuggle in cake and pie and such things, and I haven't had any pen and ink. I was going to write a novel while I was locked up, by pricking my finger and writing in blood with a pin on my shirt, but you can't write hardly anything that way, and I don't believe all those stories of conspirators who wrote dreadful promises to do all sorts of things in their blood. Before I could write two little words my finger stopped bleeding, and I wasn't going to keep on pricking myself every few minutes; besides, it won't do to use all your blood up that way. There was once a boy who cut himself awful in the leg with a knife, and he bled to death for five or six hours, and when he got through he wasn't any thicker than a newspaper, and rattled when his friends picked him up just like the morning paper does when father turns it inside out. Mr. Travers told me about him, and said this was a warning against bleeding to death.

Of course you'll say I must have been doing something dreadfully wrong, but I don't think I have; and even if I had, I'll leave it to anybody if Aunt Eliza isn't enough to provoke a whole company of saints. The truth is, I got into trouble this time just through obeying promptly as soon as I was spoken to. I'd like to know if that was anything wrong. Oh, I'm not a bit sulky, and I am always ready to admit I've done wrong when I really have; but this time I tried to do my very best and obey my dear mother promptly, and the consequence was that I was shut up for a week, besides other things too painful to mention. This world is a fleeting show, as our minister says, and I sometimes feel that it isn't worth the price of admission.

Aunt Eliza is one of those women that always knows everything, and knows that nobody else knows nothing, particularly us men. She was visiting us, and finding fault with everybody, and constantly saying that men were a nuisance in a house, and why didn't mother make father mend chairs and whitewash the ceiling, and what do you let that great lazy boy waste all his time for? There was a little spot in the roof where it leaked when it rained, and Aunt Eliza said to father, "Why don't you have energy enough to get up on the roof and see where the leak is, I would if I was a man, thank goodness I ain't." So father said, "You'd better do it yourself, Eliza." And she said, "I will this very day."

So after breakfast Aunt Eliza asked me to show her where the scuttle was. We always kept it open for fresh air, except when it rained, and she crawled up through it and got on the roof. Just then mother called me, and said it was going to rain, and I must close the scuttle. I began to tell her that Aunt Eliza was on the roof, but she wouldn't

listen, and said, "Do as I tell you, this instant, without any words; why can't you obey promptly?" So I obeyed as prompt as I could and shut the scuttle and fastened it, and then went down stairs, and looked out to see the shower come up.

It was a tremendous shower, and it struck us in about ten minutes; and didn't it pour! The wind blew and it lightened and thundered every minute, and the street looked just like a river. I got tired of looking at it after awhile, and sat down to read, and in about an hour, when it was beginning to rain a little easier, mother came where I was and said, "I wonder where sister Eliza is; do you know, Jimmy?" And I said I supposed she was on the roof, for I left her there when I fastened the scuttle just before it began to rain.

Nothing was done to me until after they had got two men to bring Aunt Eliza down and wring the water out of her, and the doctor had come and she had been put to bed, and the house was quiet again. By that time father had come home, and when he heard what had happened—But, there! it is over now, and let us say no more about it. Aunt Eliza is as well as ever, but nobody has said a word to me about prompt obedience since the thunder shower.—Harper's Young People.

How to Run.

Very few boys know how to run. "Ho, ho!" say a dozen boys. "Just bring on the boy that can run faster than I can!"

But, stop a moment. I don't mean that most boys can't run fast—I mean they can't run far. I don't believe there is one boy in fifty, of those who may read this, who can run a quarter of a mile at a good smart pace without having to blow like a porpoise by the time he has made his distance. And how many boys are there who can run, fast or slow, a full mile without stopping?

It hardly speaks well for our race, does it, that almost any animal in creation that pretends to run at all can out-run any of us? Take the smallest terrier-dog you can find, that is sound and not a puppy, and try a race with him. He'll beat you badly. He'll run a third faster than you can, and ten times as far, and this with legs not more than six inches long. I have a hound so active that he always runs at least seventy-five miles when I stay a day in the woods with him; for he certainly runs more than seven miles an hour, and if I am gone ten hours, you see he must travel about seventy-five miles of distance. And then, a good hound will sometimes follow a fox for two days and nights without stopping, going more than three hundred and fifty miles, and he will do it without eating or sleeping.

Then, you may have heard how some of the runners in South African tribes will run for long distances—hundreds of miles—carrying dispatches, and making very few stops.

I make these comparisons to show that our boys who can't run a mile without being badly winded are very poor runners.

But I believe I can tell the boys something that will help them to run better. I was a pretty old boy when I first found it out, but the first time I tried it I ran a mile and a quarter at one dash, and I was not weary nor blown. And now I am going to give you the secret: Breathe through your nose! I had been thinking what poor runners we are, and wondering why the animals can run so far, and it came to me that perhaps this might account for the difference, that they always take air through the nose, while we usually begin to puff through our mouths before we have gone many rods. Some animals, such as the dog and the fox, do open their mouths and pant while running, but they do this to cool themselves, and not because they cannot get air enough through their noses.

I found once, through a sad experience with a pet dog, that dogs must die if their nostrils become stopped. They will breathe through the mouth only while it is forcibly held open; if left to themselves they always breathe through their nose.

So, possibly, we are intended to take all our breath through the nose, unless necessity drives us to breathe through the mouth. There are many other reasons why we ought to make our noses furnish all the air to our lungs. One is, the nose is filled with a little forest of hair, which is always kept moist, like all the inner surface of the nose, and particles of dust that would otherwise rush into the lungs and make trouble, are caught and kept out by this little hairy network. Then the passages of the nose are longer, and smaller, and more crooked than that of the mouth, so as it passes through them the air becomes warm. But these are only a few reasons why the nose ought not to be switched off and left idle, as so many noses are, while their owners go puffing through their mouths.

All trainers of men for racing and rowing, and all other athletic contests, understand this, and teach their pupils accordingly. If the boys will try this plan, they will soon see what a difference it will make in their endurance. After you have run a few rods holding your mouth tightly closed, there will come a time when it will seem as though you could not get air enough through the nose alone; but don't give up; keep right on, and in a few moments you will overcome this. A little practice of this method will go far to make you the best runner in the neighborhood.—Theo. B. Wilson, St. Nicholas for February, 1882.

"Oh, yes," said the broker, "oh, yes, he's sharp; he's very sharp. But then he's like most sharp men, he never cuts anything unless it's softer than himself."



CHILD'S CATARRH SPECIFIC

So marked has been the success attendant on my method of treatment, and so thoroughly has my statement that Catarrh can be cured been proven, that thousands and tens of thousands from all parts of the world have been interested to write and obtain my method of treatment, and where it has been given an honest trial it has invariably proved a grand success. Year by year my business has grown until now my correspondence number nearly 100,000, and I have been compelled to add largely to my force in order to meet the growing demand for my Catarrh Specific.

Perseverance and Catarrh.

I MEAN HONEST, HARD WORK; I USE HONEST METHODS; I DO NOT attempt to cure in a day a disease that has been growing for a lifetime, increasing in power and gathering strength daily for years. I DO NOT ask my patients to attempt, nor do I want them to try their cure unless they mean to fight the battle for health and strength manfully and with a determination to win. I DO TRY to encourage every sufferer with catarrh to believe they can be cured if they will persevere in the use of means I provide.

By ACCIDENT, CARELESSNESS, INATTENTION, HEREDITARY TAIN, or in some unknown way, you have secured and are nursing in your system a poison that is surely eating its way to your vitals, carrying out misery and suffering in its progress. Do NOT WAIT until your body is racked with pain, until the passages of your head are eaten away, until the foul mass of corruption running down your throat, has affected the lungs, poisoning the whole system, causing Consumption, Liver Complaint and Chronic Diseases of many kinds. Do NOT WAIT until Catarrh has prostrated you and the complication of diseases arising from the neglected Catarrh has placed you beyond the reach of any human aid. Obtain the means that has cured so many thousands, and, having secured it, with honest, straightforward work, persevere in its use, and you will be blessed with renewed health and strength. I especially desire to treat those who have used other remedies without success.

T. P. CHILDS, Troy, Ohio.

Permanent Cure of Catarrh!

The Only Effectual Way.

OUR LETTER BOX:

Below we give a few of the thousands of letters we are constantly receiving. The record is a guarantee that CHILD'S CATARRH SPECIFIC is no new untried cure, but a positive and certain remedy. We above all things, desire to establish confidence in our treatment, so that every sufferer from Catarrh and Bronchitis may feel certain of success in its use.

100,000 Catarrhs cases have applied to me for relief. Many thousands have received my Specific, and are cured. We deem it only fair that every one who wishes should have the opportunity to ascertain whether we are able to accomplish all that we claim; and for this purpose we add a few of the many hundreds of unsolicited certificates which have been sent to us by grateful patients—as well as the addresses of some who have been successfully treated, almost any of whom will doubtless respond to any inquiry by letter, if accompanied by a stamp to pay postage. Having been cured themselves, they doubtless will be willing to let the afflicted know where they can find certain relief. We have thousands of these certificates from all classes—physicians, clergymen, lawyers, judges, merchants, bankers, and business men.

My wife is entirely cured. I. V. COLLINS, Crockett, Tex.
Your remedy has cured me. M. ALSHULER, Matton, Ill.
The medicine did for me all you represented. T. H. MESSMORE, Cadillac, Mich.
The disease is reached and all trouble gone. Mrs. W. W. EMBREE, Port Hawksbury, N. S.
I write to tell you that I am perfectly cured of Catarrh. O. P. WISE, Magnolia, Ark.

The catarrhal cough has entirely left me. I am well again. J. A. HULL, Cleveland, O.
I would not take a farthing for your Specific if it could not be replaced. J. P. ROBERTS, Chicago, Ill.
I would not take a thousand dollars for your inhalers. I am completely cured. G. J. McKNIGHT, Cleveland, O.

Your treatment has cured my daughter of Catarrh induced by a severe attack of measles. U. S. Express Agent, Troy, O.
My health is fully restored. The horrid and loathsome disease is all gone. My lungs feel all right. Mrs. W. D. LINCOLN, York, Neb.
Your treatment did me great good. I have not lost a day by sickness since. ANNE GRAMM, Biddle's Ferry, Charlotte, N. C.

I am glad to say that I found your medicine all that can be claimed for it. I am fully restored. J. H. STOFFER, Pa.
I do not regret the money it cost in using your medicine. I can heartily recommend your treatment. E. J. LIPPINCOTT, Clarksville, Gloucester Co., N. J.

I have used your Catarrh treatment and am cured. A thousand thanks to you for so sure a remedy. FAYETTE DEXTER, Dyer Station, Tenn.
I am much pleased to say that I have used the treatment faithfully, with the happiest and best results. JOHN A. PRATT, Goffs Falls, N. H.

Your treatment cured me; your inhalers are excellent. This is the only radical cure I have ever found. E. S. MARTIN, Pastor M. E. Church, Port Carbon, Pa.
No amount of money could induce me to be placed in the misery which I was in when I commenced using your medicine. J. C. MCINTIRE, Fulton, Mo.

I have so far recovered that I am able to attend church, can walk half a mile. Have a good appetite, am gaining all the time. Mrs. A. N. MURPHY, Detroit, Mich.
Now I am cured; head free; air passages all open, and breathing natural. A thousand thanks to you for so sure a remedy. JUDGE J. COLLETT, Lima, Ohio.

Your Cold Air Inhaler Balm has proved a great benefit to Mrs. Marble as well as myself. I can heartily recommend it to others. E. MARBLE, Concord, Mich.

Brother Pettigrew was at the convention: could you have seen that robust, healthy man, who a few years since was brought to death's door by Catarrh, and, but for your remedy, would now probably be in his grave, and especially could you have heard his voice in that assembly, you would have realized that, had you never done anything more, your life has not been in vain. Your friend, B. E. M., Camden, Miss.

For fifteen years I have been under the care of physicians for Consumption. In a letter, dated four months later, she says: I am almost cured. MARY J. HOLLEY, Mountain Park, Ellis Co., Texas.

Thirteen Years Ago

Catarrh was considered an incurable disease. I had then suffered for thirteen years in a manner only known to those who have had this disease in some of its worst forms. My professional duties made exposure a necessity, and I was first attacked by a slight cold; terrible headaches, which could not be cured, followed, with deafness and ringing in the ears, soreness of the throat, inflamed eyes, hawking, raising of yellow matter, black and sometimes bloody mucus, coughing, with great soreness of the lungs. The liver and stomach were polluted with the mass of diseased matter running from the head, until dyspepsia, indigestion, and liver complaint made me a wreck and incapacitated me for my professional duties and comfort. Compelled to resign my pastorate, and feeling that my end was near, in desperation I gave up the physicians and compounded my CATARRH SPECIFIC, and wrought upon myself a wonderful cure. Now, at the age of sixty-seven, I am wholly restored, can speak for hours with no difficulty, and never have had, in the whole thirteen years, the slightest return of the disease.

EVERY PHYSICIAN who has examined my Specific says it is certain, and thorough, and perfect. T. P. CHILDS.

Child's Catarrh Specific

Will effectually and permanently cure any case of Catarrh, no matter how desperate. The treatment is local as well as constitutional, and can only be obtained at Troy, Ohio. We especially desire to treat those who have tried other remedies without success. Child's Treatment for Catarrh, and for diseases of the Bronchial Tubes, can be taken at home, with perfect ease and safety, by the patient. No expense need be entailed beyond the cost of the medicine. A full statement of method of home treatment and cost, with scores of testimonials from those who have been cured, will be sent on application. Address REV. T. P. CHILDS, Troy, Ohio.

Say you saw this in THE PACIFIC. [658]

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- 1 Baby Mine.
- 2 The Old Cabin Home.
- 3 The Little One at Home.
- 4 See That My Grave's Kept Green.
- 5 Grandfather's Clock.
- 6 Where Was Mom when the Light Went Out by My Window?
- 7 When You and I Were Young.
- 8 When I Saw Sweet Nellie Home.
- 9 Take This Letter to My Mother.
- 10 A Mother's Love Letter—come.
- 11 Wife's Commandments—come.
- 12 Husband's Commandments.
- 13 Little Old Log Cabin in the Lane.
- 14 Marching Through Georgia.
- 15 Widow in the Cottage by the Sea.
- 16 The Minstrel Boy.
- 17 Take Back the Heart.
- 18 The Faded Coat of Blue. [Night]
- 19 My Old Kentucky Home, Good Bye!
- 20 I'll be all Smiles to Night.
- 21 Good Night to the Mocking Bird.
- 22 Her Bright Smile Haunts Me Still.
- 23 Sunday Night When the Fences Stand.
- 24 The Gypsy's Warning.
- 25 The Girl I Left Behind Me.
- 26 Little Busters.
- 27 Carry Me Back to Old Virginia.
- 28 The Old Man's Drunk Again.
- 29 Sunday Night When the Fences Stand.
- 30 The Girl I Left Behind Me.
- 31 Come, Sit by My Side, Darling.
- 32 Kiss Me, Kiss Your Darling.
- 33 A Flower from Mother's Grave.
- 34 The Old Log Cabin on the Hill.
- 35 Coming Thru the Rye.
- 36 Must We, Then, Meet as Strangers?
- 37 The Kiss Behind the Door.
- 38 I'll Remember You, Love, in My Prayers.
- 39 You May Look, but Mustn't Touch.
- 40 There's Always a Sea in the Parting of Your Eyes.
- 41 I've no Mother Now, I'm Weeping.
- 42 Mauna I in the Cold, Cold Ground.
- 43 Say a Kind Word When You Can.
- 44 I Cannot Sing the Old Songs.
- 45 Nora's O'Neil.
- 46 Waiting, My Darling, for Thee.
- 47 Jennie the Flower of Kilmore.
- 48 I'm Lonely Since My Mother Died.
- 49 Telling on the Old Camp Ground.
- 50 Don't You Go Commy, Don't Go.
- 51 Willie, We Have Missed You.
- 52 Over the Hills and Far Away.
- 53 Don't be Angry with Me, Darling.
- 54 Pardon Me for Being So Sad.
- 55 Why did She Leave Him? [other]
- 56 The Heart Leaped Up to Love.
- 57 Her Name Like a Mother.
- 58 You Were False, but I'll Forget.
- 59 Whisper Softly, Mother's Dying.
- 60 You Love Me, When I'm Old.
- 61 I Am Waiting, Kiss Me, Dear.
- 62 Shush! Be Quiet! March to the Sea.
- 63 Come, Sit by My Side, Darling.
- 64 Kiss Me, Kiss Your Darling.
- 65 Love Among the Roses.
- 66 Old Arm Chair (as sung by Harry).
- 67 The Sailor's Grave, [in the Garden]
- 68 Farmer's Daughter; or Chickadee.
- 69 Old Ben Golden Slings.
- 70 Poor, but a Gentleman Still.
- 71 Nobody's Darling but Mine.
- 72 Put My Little Shoes Away.
- 73 Darling Nellie Gray.
- 74 Little Brown Jug.
- 75 See How It Goes.
- 76 Good-bye Sweetheart.
- 77 Sadie Key.
- 78 Tim Plinquin's Wake.
- 79 The Hat My Father Wore.
- 80 I've Only Been Down to the Club.
- 81 The Vacant Chair.
- 82 The Sweetest South.
- 83 Come Home Father.
- 84 Little Maggie May.
- 85 Molly Bawn.
- 86 Sadie Key.
- 87 The Little One is Looking.
- 88 Broken Down.
- 89 Little Nellie Waiting for Me.
- 90 I'll Go Back to My Old Love Again.
- 91 The Five Cent Shave.
- 92 Dancing Nellie Gray.
- 93 Dancing in the Sunlight.

Fifty for 25 cents. Or we will send all the above one hundred songs, post-paid for 40 cents. Remember, we will send them in any language, and in any style. Send one or three cent postage stamps. Valuable Catalogue Free. Mention this paper. WORLD MANUFACTURING CO., 122 Nassau Street, New York.

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W. F. GRISWOLD,

Dentist.

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The Pacific.

SAN FRANCISCO, CAL.

Wednesday, Feb. 8, 1882.

In his lecture, last week, before the Theological students, Dr. Beckwith dwelt upon the relations of the church to the Sunday-school, and of the pastor to the Sunday-school. The church must regard the school as its largest and best sphere of work, must provide for all its needs, of every kind, and must see that it is properly officered and managed—in the interest of the church and of spiritual religion. The pastor must be at the head of all the teaching in the school, must know and train the teachers; must take some active part in the ongoing of the school at every session, must find one-half of his constituency there, must allow no separation of feeling, or interest, between church and school, and must learn all about the pupils, and must make them feel "at home" with himself.

The nation's assassin holds his brass, and keeps his face firm, as yet, though sentence of death has been passed upon him. His conduct at the time of receiving his sentence was such as to show him a harder and colder villain than anything else that has occurred since his trial began. He shows himself to be just the sort of man whose inspiration, if he have any, except from his own heart, which we doubt, must be from beneath, and not from above. It is the thought of some, that he will cover and break down when the court "in bank" decides against him, and when all hope is fled. We do not share this expectation. His heart is too much calloused. He will busy himself rather, with writing letters and selling autographs and photographs, and sending blasphemies to the papers when he can. And then he will want to make one of his remarkable (as he thinks) speeches from the gallows, "and die game" at his execution—the time of which is fixed for June 30th, a date uncomfortably near the anniversary day of the terrible crime he committed.

A few days ago, when there arose a discussion about the necessity of a better, finer and increased teaching of morals in our public schools, one gentleman remarked that we needed also, a nicer and more effective teaching of manners. In New England, in former times, all young persons "made their manners" to every one whom they met. In Germany, today, all lads take off their hats, all girls bow or courtesy to grown people in passing, both in city and country. Such acts wonderfully please and impress a stranger, and gratify one who is not a stranger to them. But here in California children are rude, careless, free-and-easy, almost everywhere. This is the more noticeable in those who are on the way to school, or from it, because they are fresh from the scene of instruction, where all that is seemly and beautiful is supposed to be taught them. Can the morals be good when the manners are bad? Can the home be sweet and orderly out of which rude children troop?

It is stated in one of our exchanges that the Rev. Jno. P. Newman, D. D., was to commence his ministry with the Madison Avenue Congregational church, New York city, on January 15th. The report that this prominent Methodist was to do this has been before the public for some weeks. The Methodist ministry is a large body and constantly increasing. Its ranks seem well recruited also. Candidates are brought forward on its system readily. Besides the multiplication of its colleges and theological seminaries, gives this church a great body of young men who are well trained for the more prominent pulpits, as well as for the broad general work of evangelization. But we think it noticeable that we seldom hear of ministers of other denominations becoming Methodist, while it is very common to hear of transfers from the Methodists to other denominations. Are we giving too much attention to a mere eddy, when in connection with this action of Dr. Newman we remind our readers of other recent accessions among us of men prominent as Methodist preachers. Such, for example, was Rev. W. R. Davis, the retiring pastor at Madison Avenue; Rev. R. R. Meridith, of Boston; Rev. W. F. Crafts, of Brooklyn. At Washington, too, we note the accession of two churches as well as ministers to the Congregational fellowship. Well, our brethren in this noble history of a hundred years in this country, have drawn heavily from the sons and daughters of the Pilgrims to swell the number and power of the ordinary membership in their societies. Not a few of these sons were converted and transformed into effective preachers. It is only fair that now out of their fullness we should begin to receive some of their best fruit!

Immigration Observations.

The report made by W. H. Armstrong, Hawaiian Commissioner of Immigration, who accompanied the King in his recent trip around the world, is a suggestive document. The great problem before the Islands is how to procure labor enough for the increasing demands on the sugar plantations. It is not an easy problem, and the outlook suggests many an unpleasant probability. Mr. Armstrong's report so far covers the results of his inquiries as to the feasibility of obtaining a sufficient and hopeful supply of laborers from India, the Malay States, Japan, Portugal, and Europe generally. The commissioner does not regard these countries as likely to afford what the Hawaiian Kingdom needs. The British government exercises a special protection over all who emigrate from its dominions. The East Indians are not an emigrating people. They prefer remaining at home, and, if they go abroad, go for short terms. Their recruiting agencies are at work to obtain coolies, chiefly for the West Indies, but also for such places as Fiji, Natal, and Mauritius. But notwithstanding the inducements, only about 20,000 were obtained in 1879-80. The character of these emigrants as a class is low.

The indisposition of the Japanese to try their fortunes as laborers is well known. But some Californians will be surprised to find Mr. Armstrong comparing the Japanese with the Chinese, to the advantage of the latter. The former as a class are not industrious. The Chinese are entering this country, showing energy superior to that of the natives on their own soil.

The same observations hold of the Malays. For example, Singapore has grown to be a large city. A good opportunity has been afforded, in its increasing business, to test the vigor and stuff of the people. But the "Klings" from India do the farmer's work there; the Malays do some petty trading, and are skillful in the care of horses, but "as a rule they give way to the Chinese in all occupations requiring thrifty habits and steady industry." "If the planters of the Malay States are looking to India and China for laborers, it is idle for us to be looking to the same Malay States for laborers."

Some possibilities are open as to Portugal, or rather as to the Island of St. Michaels, under the government of Portugal. But new diplomatic relations will be needful, and the permanence of supply hence is liable to be broken up by several contingencies. European immigrants generally wish to become owners of land, and there is very little land in the Hawaiian Kingdom subject to entry and occupation by immigrants.

Mr. Armstrong was to make a special report on the prospect and advisability of future Chinese immigration. It should seem, however, that China is the only country from which the requisite help is to come. We shall look with some eagerness for what so intelligent a gentleman has to say upon a matter which is becoming of increasing interest to the entire world.

The other day we saw a statement purporting that several of the Swiss cantons, whose chief industry is that of wine-making, were greatly agitated by the discovery that artificial wines were likely to ruin their markets, because such wines could be made just as good as the genuine wines, and at one-fourth of the cost, and were actually making in various towns. Nothing could be done about it, because the wines were not sold as anything else than patent or artificial wines. Years ago, when in Italy, we were told of an establishment that made an artificial wine at a cheap rate, which was popular and used by many in preference to any other, because it was well known what it was made of, and that nothing deleterious entered into its composition, which could not be said of the common cheap wines, that were often so adulterated as to be largely artificial. It may be regarded as certain that the growing of grapes for wine will become unprofitable at an early day, since science is finding out how to manufacture all sorts of wines of the finest qualities, without a particle of grape-juice, and with a very small percentage of alcohol, and at merely nominal prices. For awhile, of course, this artificially made wine will only enrich the wholesale dealers, who will put it off on retailers at regular rates; and they, upon consumers. But that kind of deception can not last, and ultimately wine will become as cheap (the more is the pity) as doctored water strengthened by a little alcohol (made this way, how much, even now, but not professedly.) Illustrative of this coming time and coming wine is the following from the latest number of the *Scientific American*. "Dr. Collette, a Jersey physician of temperance principles, lately gave a lecture on the 'Manufacture of Old Crusted Port.' One of the audience was requested to purchase from a local wine merchant of reputed a bottle of port, for which he paid six shillings. This, with cobwebs, etc., was deposited on the lecturer's table. Dr. Collette then stated he would, in the course of a few minutes, produce a similar article at a cost of five farthings. A judge—a gentleman said to be well qualified—was then elected by the meeting. A committee was chosen to come on to the platform and witness the operation: this consisted of weighing out ingredients. The basis of the composition was cider; bullock's blood was used for a rich tawny color, tartaric acid to give age, cream of tartar mixed with gum water was smeared on the inside of the bottle and gave a beautiful crust. Outside, cobwebs with dust and whitewash were applied to give an ancient look, and the bottle was stoppered with a well-stained cork. The expert was introduced, and tasted a glass from each bottle, declaring with a knowing wink at the audience, that the wine *la Collette* was the genuine article; the temperance audience of course applauded to the echo."

In a book recently published, entitled, "Around-the-world Tour of Christian Missions," there occurs the following passage concerning our churches: "It is very painful to reflect upon the general situation of the churches here in San Francisco and throughout California. They have had good opportunities, but have not improved them. Money here has been held in great abundance, and been distributed with lavish generosity. A large number of well-built sanctuaries free of debt; various educational institutions under Christian auspices, with all the material for the most effective work; and different missionary organizations, fully organized and thoroughly equipped; these should be the inventory, but they are not. * * * With rare exceptions the houses of God are dilapidated affairs, the ministry is meagerly supported, and the missionary treasury is contracted to sadly insignificant proportions. * * * The Christians of California have been living too much for themselves, and therefore this blight from Heaven has fallen upon them. * * * The Christianity of California has not been characterized as Missionary Christianity." There is just enough truth in this statement to make it bite, and just enough error to make a provoking blunder. This writer was here about two weeks, saw something, and got his other impressions we know not whence. We hope he will come again and fall into the hands of different people.

Our laws require that the teachers in the public schools shall teach morality. As a matter of fact, some of them try to do this and others do not. Those who try are thwarted in various ways. Frequently the parents and guardians are deficient in moral tone, if not immoral themselves. There is no text-book of morals provided for our schools. There is no distinctive place assigned to the study of morals in the curriculum. The times and ways are left wholly to the teacher's discretion. Some teachers almost wholly ignore the matter. Other teachers lack the best kind of competency for instructing in this branch of education. And it comes to pass that too little is done in the way of inculcating even the precepts of morality, and, of course, still less is done in the way of the practical enforcement of morality, and the reforming of those who may have gone astray. The best teachers often feel the need of other motives than those drawn from the ordinary consequences, in evil, of bad conduct, in order to deepen the sense of moral obligation, intensify moral feeling and vivify the apprehension of what is right and wrong in human action. In a land like ours, where there is so much precocity and so little restraint, it is difficult to control the young, through their moral sentiments, unless resort can be had to the being, person, character and laws of God, and to the hereafter of souls under those laws. And it is evident that a fit and constant reference to these great truths would do much toward the better enforcement of moral teaching in our schools.

Each "Annual Review" of the *Commercial Herald* of this city is a manual of editorial work and of printers' skill. The number recently published is behind none of its predecessors in information, interest and attractiveness. A colored lithographic map of the Southwestern Railroad system of the United States and Mexico accompanies this number of the *Herald*, which consists of twelve pages. An article of two and a half columns on "Railroads and California" appears in English, Spanish, Danish and German, for circulation among immigrants and those likely to become such. As heretofore we copy some statistics which show what our people have been doing and

producing, in an industrial way, the past year. California product of wheat in 1881, 40,000,000 bushels; wheat and flour exports, 23,361,774 cents; barley crop in 1881, 2,600,000 cents; wool clip 1881, 43,204,769 pounds; gold and silver yield in 1881, \$77,000,000; quicksilver product in 1881, 58,635 flasks; California beet sugar product in 1881, 1,410,533 pounds; merchandise export values by sea in 1881, \$53,664,352; value of manufactures in San Francisco in 1881, \$90,000,000; coinage in San Francisco mint in 1881, \$43,660,000; Federal Revenue at the port of San Francisco in 1881, \$11,088,940; lumber imports at this port in 1881, 251,739,773 feet; tonnage movement of Central Pacific Railroad in 1881, 4,340,370,640 pounds; freight movement of Southern Pacific Railroad (Northern Division) in 1881, 535,862,997 pounds; coffee imports for 1881, 15,343,034 pounds; rice imports for 1881, 56,922,968 pounds; tea imports for 1881, 17,983,507 pounds; sugar imports for 1881, 151,432,360 pounds; increase of immigration in 1881, 28,897 souls; banking capital of the State, \$175,000,000. All this shows how hard we work, how large are our wages, how extravagantly we live, and how wasteful are some of our expenditures, seeing that we number less than a million.

The papers are full now of the Hon. J. G. Blaine, lately at the head of the Cabinet, and of his letters and documents in reference to South American complications. We have failed hitherto to find anything very faulty in all that he has said and done, other than a little forwardness natural to him—to have a hand in all that is going on. He might have waited till the Government was asked to intervene in the affairs of Chile and Peru; but that would not have suited his grand feeling and generous impulse. His calling of a convention of all the American powers to meet in Washington next Autumn, without any express sanction from the Congress of the country, may have been lacking somewhat in expediency, but if he is much blamed and abused for it, he will be the gainer and not the loser. It will render him popular. The idea of making our Nation virtually the ruler and arbiter of the destinies of the Continent will please the populace, and make its advocate strong in their esteem. The thought of keeping European hands off from American affairs, whether in the South or the North, is one that public men must not trifle with.

In England there are several "Fidelity Assurance Companies," which, for a small premium, insure employers against the incompetency or criminality of employees. There are no such insurance companies in America. A gentleman of this community, who once tried, without success, to organize such a company here, says that there are young Englishmen, in this city, whose honesty is thus insured, at 2½ per cent. a year, for an indefinite term of years; but that the same London companies will insure the honesty of no young Americans, at any premium. The inference this gentleman makes is, that the *morale* of our young men is so low that no money can be made out of the business of insuring their honesty, and therefore it is not done. It is to be hoped that this inference is not a necessary one; and that other explanations can be made of the fact that no such assurance companies are found in our state, or even in America. Can't be that our young men are so honorable, competent, and trustworthy, that the need of such companies has never been so deeply felt as to demand their existence, and as to warrant their profitability?

In the January "Bibliotheca Sacra," Prof. Schodde gives specimens of Ethiope literature. Among them, this: "Haikati the Wise, is introduced, as saying, 'My son, if a house could be built by mere talk, an ass could build two houses every day.' 'My son, when a rich man eats a serpent, they say he is taking it as a medicine; when the poor man eats one, they say he does so from hunger.' 'My son, a good reputation is better than a good appearance. Sextus says, 'My son, do not sin; and if you have sinned, do not think lightly of it, and do not consider it a mere mistake.' 'The souls of the wise continually serve God.' 'Do your duty, trusting your Creator, that your deeds may prosper.' That caution, about considering sin as a mere mistake, is one needed in our time and land, when a Guitau seeks to shoulder his crime upon the Diet; when other evil doers charge their fault on their tempters, or their circumstances; and when many are fancying that they would be better if they were more favorably situated, and plead the "baby act" of weakness to cover many a mature act of wickedness.

Mr. Joseph Cook has arrived in Bombay, intending to spend a few months in India.

Not a few people felt when Gambetta of France became Premier of the Government that he was making a mistake, and that his true place was that of a popular leader. The enforced resignation of himself and Cabinet, after a term of weeks, shows how just that sentiment was. Gambetta was not wise in the make-up of his Cabinet. He called about him too many young, untried, unknown men, and made some other unfortunate appointments. Thus he lost ground. Then, when he came to his favorite measure of revising the constitution, and changing the basis of elections, he was left without a majority, and went down. He did not treat well the Protestant element, the best element of his party. In his dislike of Romanism in politics, he turned his back on all religionists, and formed a Cabinet too "liberal," religiously, to live. Now, DeFreycinet, who is a Protestant by education, is forming a Cabinet, and there is a prospect that it will be strong, just, and wise enough to command the situation, and maintain itself for years. The Republic is strong in France, because both Conservatives and Radicals live in hope that their own side will ultimately win; and a ministry will stand only just so long as it can convince both parties that neither of them can be maintained in power without the aid of the other. The common dread of ultramontanism is just now one assurance that no great change will soon occur.

It is expected that after this week the Gospel meetings, under the leadership of Messrs Whittle, McGranahan and Hallenbeck, will be transferred, for a time, to the First Baptist church, on Eddy street. The large Howard Presbyterian church has been filled, and often crowded, night after night; but these are union meetings, and different parts of the city need to be reached, hence the removal. The preaching, singing, and methods in these meetings are most excellent; the results are good, and there is "more to follow."

Home Missionary Soc.

Conducted by J. H. Warren, D.D.

Office: No. 7 Montgomery Avenue.

Self-Support, the Sooner the Better.

We copy from the *Advance* an article which will be read by all our churches. It commends itself to the sense, conscience and practical endorsement of all whom it may concern. We give it an approval all the sooner because we happen to know the temper of many of our missionaries and churches who are reaching after self-support. We wish we could say it of every one.

A dozen ladies of the church in A. wear fine silk dresses and gold watches, and it is nobody's business. A dozen families own fine pianos, and it's nobody's business. A dozen more own fine organs, and it's nobody's business. Every member of that church owns the house he lives in, and it's nobody's business. The people of that society represent (roughly) \$225,000 in visible property, and it is nobody's business. That church seeks Home Missionary aid, and it is *somebody's* business. The Home Missionary Society has once weaned this child, and set it down, and it has run away. It has cut its teeth and lived for some time on solid food of its own procuring; now it comes crying back and tries to climb again into the Home Missionary lap. Thomas Carlyle has somewhere said that he believes it impossible for a man to receive aid as a beneficiary without some injury to his "moral entirety." Is it the same in the case of a church? Once helped, must a church be forever helped? Does a dollar thrown into the coffers of a needy church knock the bottom out of it so that no number of dollars will ever after fill and satisfy it?

Friends and supporters of home missions, we are not talking to you. We don't say this is how your money goes. We God forbid—we are only begging hungry churches to wait for those which are hungry. We believe there is not the amount of healthy shame at being dependent that there ought to be. It seems to me that there is only one kind of church that can accept beneficiary aid with no danger to its "moral entirety," namely, that church which blushes because it is obliged to take it. We believe the amount and the continuance of aid to our feeble churches should be regulated by the reluctance they show in accepting it. A church ought to look forward to the day of its deliverance from beneficiary aid with as much joyous anticipation as though it were the lifting of a mortgage. A church's pride in independence and ambition for self-support ought never to be allowed to sag, no matter how long the period during which it cannot walk alone.

The ambulance wagon must leave every wounded soldier who can possibly make his way off the field, to take care of himself, in order that those who are past helping themselves may have his place. It seems hard to ask a man with an ugly wound in arm or face to walk to the rear. But if he rides some one who has lost both legs or is otherwise so wounded that walking is wholly out of the question, must die where he lies. And many a noble boy, badly wounded, has waived his turn in the round of the surgeon for the sake of a comrade worse wounded.

The same spirit should stir our needy churches; there should be a strife to be the first to get off the beneficiary list. And the ministers should be full of the same spirit. We have in mind a few cases of ministers who have made churches self-supporting simply by declaring they could not and would not be home missionaries. It is surely no disgrace for a church to be obliged to be on the Home Missionary list, but it is a disgrace for any church to be satisfied to remain on that list.

And there is another word which ought to be said to the church in A., and to churches like it. It is this: Those dollars, two hundred or so, which you crave, did not many of them come from pockets that will not miss them? Those dollars come directly to you from New York. You say there are rich churches in New York which pay their ministers \$20,000 and more. But, dear friends, the members of the churches in New York and vicinity would long ago have been begging their own bread if they had attempted a show of response to one-tenth of the calls that come to them from churches in the West who think they are made of money. They do much and do nobly, but the great majority of those dollars you want the Home Missionary Society to send you from New York, came from comparatively light purses. They came from purses into which only a small stream flows, and out of which a large stream cannot flow. They were part of a small surplus that resulted from a care in management that would be called penurious out West. Very few people, comparatively, are making money rapidly in New England. The difference between what one can by industry earn and what he can by prudence live for, is much smaller in the East than in the West. Most of those dollars the church in A. wants are a portion of that small difference, carefully saved and conscientiously contributed.

But let me invite the church in A. to a little arithmetic. What per cent. of the valuation of their property would it require for them to raise the \$750 they propose raising if they can secure \$250 of it from the H. M. S.? Just one-third of one per cent. of it—one cent for \$3—one dollar for every three hundred. Much of the Home Missionary fund was itself a larger offering than that; and given to secure a minister; not for the donor themselves, but for hungering listeners a thousand miles away. A great many churches are not half so poor and weak as they imagine.

Grand Rapids, Mich.

Religious Intelligence.

California.

The Mexican Mission was the subject of consideration at the Congregational Club on Monday last. It was opened by a very thoughtful paper presented by Prof. Moor.

"Mormonism" will be considered at the Club on Monday next. Rev. A. L. Rankin will present it.

The Sunday services at the First church were largely attended Sunday last. A part of the morning sermon, by Rev. C. D. Burrows, on "Home Missions," will appear in these columns next week. The appeal was followed by the largest results ever achieved in the First church for this object, the amount realized being \$1,157.60. The quota of \$2.60 per capita is now beyond a doubt from that church.

A merchant of this city has presented the Young Men's Christian Association with \$6,000 for Evangelistic work.

Rev. T. K. Noble preached last Sunday on "Christian Solicitude for the Unsaved," and "The Unprofitableness of Irreligion."

At the Third Church last Sabbath, 4 persons were admitted to membership; 3 were by letter, and 1 by protesting.

Bethany Church in this city received 4 members last Sunday, 2 of them were Chinese.

Plymouth Avenue Church, Oakland, at its missionary concert on Sunday night, considered Bihe, the mission to which our good brother Bagster has gone.

Mr. Marty preached at Golden Gate Church, Oakland, last Sabbath evening. Rev. P. Coombe sends the following encouraging letter: At our last Communion service in the Ferndale Congregational Church, five more persons united with us in church fellowship, three upon profession, two by letter. The good cause of temperance still continues to prosper here. At the United Gospel Temperance meeting last Sunday evening, the 29th instant, it was proposed that we should make a subscription for sending to the homes of those who live on the country the temperance paper called *The Illustrated National Liberator*; \$50 were subscribed in a short time, so that one hundred copies of the paper will be sent every week to the homes of those who, perhaps, never hear or read anything pointedly against the evils of intemperance. It is worthy of notice that a saloon keeper was present, who contributed six copies, one of which he requested to be sent to his saloon, so that it might be read there. The Sunday Law has not been transgressed here for several months, and no difficulty has arisen in respect to it. "The Lord reigneth," let the whole earth stand in awe of Him.

Ferndale, Jan. 30th, 1882.

Other Denominations.

PRESBYTERIAN.—Rev. R. Patterson D. D. has removed his residence to San Francisco but continues his pastoral work in Brooklyn. Special meetings at Vacaville have had good results.

CUMBERLAND PRESBYTERIAN.—Good attendance and interest at the San Jose prayer-meetings are reported. The church in Winters have received the valuable donation of the entire block of land on which the church stands.

Young Men's Report in all January 1882 Sabbath after Monday Testimony Anniversary Trade Receipts Open Air Young Men's W. C. T. U. Old Folk's Bible and Tr. Sat. Eve. Te. Educational Day's Reading Day's Gymn.

Grand 15,000 inv. Fellows; 2.5 by Hotel 6 pages relig. away; 25 p. situations ob. Bureau; 40 v. ous ways; 80 sent out; 218 library; 61 the month; Trustees, 1 Central Com. mittee, a Tr. evenings of a. a grand suc. Blake were p. school has b. of our build. Several visu. county hospi. ance pledge. assisted in org. Sacramento. Granahan co. in this city J. ed our noon. The interest. souls are imp. Hallenbeck of. These Evang. city some ti. Christian pe. for their wor.

The woma. tral Commi. under the N. as a beer sal. Meetings, u. Hallenbeck. on Thursday.

QUARTERLY GREGORIAN J.

The meet. short Bible-section, from 2:30 business. The President subject for p. ence the Pres. and we requ. sume the res. ticles. A l. custom amon. -lasses exist. a long discus. reaching the. the middle a. beer-drinki. loon-keeper. that he sold. one week. vidu il effort. pointed in e. month before. Spencer, of. place tempo. of time in the. Union also. weekly pres. work among. attraction to. gymnasium. the tempera. so strong, the. saloon asse. from the Su. ciety has r. prominent b. room and fu. duct a noc. Sabbath aft. meetings at. a fine kinder. engaged a c. certain the j. alcohol, they. prisoners a. drink. The. Watsonville. and they sta. loons upon c. closed; are a. children. A. numbers and. gaged in int. ance essays. was unable. ness of its S. of the State. ber, and. earnest and. the future a. splendid rep. Francisco U. ports itself. ing-room, a. bank for the. are held ev. the auspices. Assistant S. fine readings. Many have. have accepte. On Friday. gospel temper. room, and. T. K. Noble. cisco Union, in managing. steadily plan. cessfully car. luma Society.

Y. M. C. A.

Young Men's Christian Association—
Report in all departments of its work for
January 1882:

Sabbath afternoon meetings.	4.	2520
Monday	26.	10205
Testimony	2.	320
Anniversary	1.	600
Trade Receptions	2.	1850
Open Air	5.	1425
Young Men's Prayer	3.	90
W. C. T. U.	2.	100
Old Folk's Home	5.	150
Bible and Training Class	4.	76
Sat. Eve. Temperance	4.	1225
Educational Classes	27.	1755
Day's Reading Room	31.	4925
Day's Gymnasium	26.	2525

Grand total.....27776

15,000 invitations distributed by Yoke Fellows; 2,500 invitations distributed by Hotel Com. Fourteen thousand pages religious reading matter given away; 25 permanent and 3 temporary situations obtained through Employment Bureau; 40 young men assisted in various ways; 800 letters, cards and circulars sent out; 218 books circulated from the library; 61 new members joined during the month; 1 meeting of Board of Trustees; 1 of Directors, 2 of Ladies' Central Committee, 1 of Reception Committee, a Trades Reception was given on evenings of Jan. 5th and 6th, which was a grand success. Gov. Perkins and Mayor Blake were present. A Mission Sunday-school has been organized in upper hall of our building with a good attendance. Several visits were made to the city and county hospital. 15 signed the temperance pledge. The General Secretary assisted in organizing an Association in Sacramento. Messrs. Whittle and M. Granahan commenced Evangelistic work in this city Jan. 15th, and have conducted our noonday meetings since that time. The interest is daily increasing and many souls are inquiring the way of life. Mr. Hallenbeck conducts the men's meeting. These Evangelists will remain in our city some time, and the prayers of all Christian people are earnestly requested for their work. Respectfully Submitted.

HENRY J. MCCOY, Gen'l Sec.

The women of the Y. M. C. A. Central Committee have leased the large hall under the Nucleus Hotel, formerly used as a beer saloon, for Gospel Temperance Meetings, under the leadership of Mr. Hallenbeck. The first meeting will be on Thursday afternoon.

Cal. W. C. T. U.

QUARTERLY MEETING HELD AT FIRST CON-
GREGATIONAL CHURCH, OAKLAND,
JAN. 24TH AND 25TH.

The meeting opened at 2 P. M. A short Bible-reading was given by the section, from Nehemiah, 4th chapter. At 2:30 business meeting called to order by the President, Mrs. Browne. The first subject for discussion was how to influence the Press. Statement made that the press has been universally courteous, and we require committees who will assume the responsibility of furnishing articles. A lady said that the drinking custom among the women of the better classes exists to an alarming extent, and a long discussion as to best methods of reaching the ladies followed. Among the middle and lower classes of women beer-drinking is very common. A saloon-keeper stated to one of our ladies that he sold beer to a thousand women in one week. Mrs. Abbott spoke of individual effort. In Boston a lady was appointed in each church to speak once a month before the Sunday-school. Mrs. Spencer, of Grass Valley, stated in that place temperance received its full share of time in the Sabbath-schools; that the Union also furnished articles for the weekly press, and are doing an excellent work among the children. As a counter-attraction to the saloons, they fitted up a gymnasium for the young men, and that the temperance sentiment of the place is so strong, the young men are ashamed of saloon associates. A letter was read from the San Jose Union. There the society has rented a suite of rooms on a prominent business street; have a lunch-room and fine reading-room. Also conduct a noon prayer-meeting, and on Sabbath afternoon, Gospel temperance meetings at their rooms. Have started a fine kindergarten for poor children, and engaged a competent teacher to manage the school. In reply to a request to ascertain the jail commitments caused by alcohol, they report that two-thirds of the prisoners are brought there through drink. The society now numbers ninety. Watsonville reports an increase in numbers and they state they have closed all the saloons upon the Sabbath, and keep them closed; are also doing a good work with the children. Alameda Union is gaining in numbers and influence, and is actively engaged in introducing prizes for temperance essays in the schools. Placerville was unable to report on account of sickness of its Secretary, but the Secretary of the State Society was there in December, and the few members are in earnest and will do a good work in the future as they have in the past. A splendid report was read from the San Francisco Union. The coffee house supports itself, pays expenses of a fine reading-room, and last month put \$53 in the bank for the society. Gospel meetings are held every Tuesday evening, under the auspices of the Y. M. C. A., by the Assistant Secretary, Mr. True, in the fine reading-room on Sacramento street. Many have risen for prayers, and some have accepted Christ as their Saviour. On Friday evenings Mr. McGee holds gospel temperance meetings in the same room, and is doing a good work. Mrs. T. K. Noble, President of the San Francisco Union, has done very effective work in managing this society, and is constantly planning new work that is successfully carried into effect. The Petaluma Society has ceased to publish its

paper, but still conducts the coffee and reading-rooms. Oakland Union has been working quietly, and is very much in earnest in regard to renewed effort in the juvenile department. Other auxiliaries failed to report. Modesto has given up its organization. After discussion in regard to methods of work, and report in regard to the Berkeley liquor suit, growing out of the law that no liquor shall be sold within a mile of the University, adjourned until Wednesday, 2 P. M.

Meeting opened Wednesday with a Bible-reading by the Secretary, from Isaiah liv: 7th, 8th and 17th verses. The President being absent, Mrs. P. R. Coxhead, one of the Vice-Presidents, presided. It was voted to prepare a tract addressed to Sabbath-school teachers, urging upon them the importance of the temperance work in the Sabbath-school teachers. Mrs. Coxhead and Mrs. Potter were appointed as a committee to prepare the tract. Mrs. Browne and Mrs. I. B. McChesney were appointed as a committee to wait upon the Regents, and consult about the law in regard to the sale of liquor within a mile of the University. Mrs. Thomas Varney presented a few thoughts on: "Is it possible to furnish any substitute for alcoholic liquor?" Mrs. Sadler, Dr. C. Annette Buckel, Mrs. Spencer and others discussed the subject ably. An excellent paper was prepared by Mrs. Damon. The State Secretary gave a full report of the prize essay effort in San Francisco. A paper was read by Mrs. Spencer of Grass Valley that brought out a full discussion of the juvenile work. It is impossible to give a correct idea on paper of the power and influence of these meetings. Papers presented are always full of ideas, and the discussions following them lead to practical work. We wish we could give more and do more for this cause—that is, the cause of Christ; the object in view being the salvation of souls. We are, however, rewarded an hundred fold in our own spiritual lives for the least effort in the Master's cause, and agree with Mrs. Griswold, the Secretary of the Alameda Union, who writes:

"The smallest effort put forth with faith and prayer shall not be fruitless, but blessing those over whom the loving word or deed or prayer were sent to brood, it will also return and nestle like a silver dove of peace in the heart of the bestower."

M. E. CONGDON,
Secretary.

Sunday on the Hawaiian Islands.

Hilo, H. I., January 15, 1882.
EDITOR "THE PACIFIC": The first Sabbath after my arrival at Honolulu, in May, 1880, I could not help but notice how strict the Sabbath was observed. I heard it was observed the same all over these islands. There are Sabbath laws which are strictly enforced. Am pleased to learn that an effort is being made in San Francisco to have laws made that will make the Sabbath seem indeed like a holy day. The laws for these islands are as follows: Whoever wilfully interrupts or disturbs any religious assembly or assembly for religious worship, whether such offender commit such offence within or without the place of assembly, and whether such offence be committed on the Lord's day, or at any other time, shall be punished by imprisonment at hard labor, not more than thirty days, or by fine, not exceeding fifteen dollars, in the discretion of the Court. The Lord's day is taboo. All worldly business, amusements and recreation are forbidden on that day; and whoever shall keep open his shop, store, workhouse or workshop, or shall do any manner of labor, business or work, except only works of necessity and charity, or be present at any dancing, public amusement, show or entertainment, or take part in any game, sport or play on the Lord's day, shall be punished by fine not exceeding ten dollars. Whoever, being a hotel, inn, victualing-house, bowling-alley or billiard-table keeper, or a retailer of spirituous liquors, or other person keeping a house of public entertainment, who shall entertain any persons not being travelers, strangers or lodgers, in his house on the Lord's day, or shall suffer any person, on said day, to abide or remain in his house or in any building or place appertaining thereto, drinking or spending their time in games, idly or at play, or in doing any secular business, shall be punished by a fine not exceeding ten dollars for each person so entertained or suffered to abide or remain; and every person so abiding or drinking shall be punished by a fine not exceeding five dollars. No person shall serve or execute any civil process on the Lord's day; and any such service or execution shall be void. All marshals, sheriffs, constables and other public officers shall inquire into and inform of all offences in violation of the provisions of this chapter, and shall cause the same to be carried into effect. The Lord's day, within the meaning of the provisions of this chapter, is the first day of the week, and includes the time between the midnight preceding and the midnight following said day. Strangers coming here think it very hard that they cannot hire a horse on Sunday, to go and see the lava. A few Sundays ago a Chinaman was arrested as he was carrying home a load of wood. So we have a genuine Sabbath day here on these islands. Years ago the Sabbath laws were much more strict than at present, and they were enforced. It's an old saying that it's one thing to have laws and another to have them enforced. Persons may call the Sabbath laws of these islands blue laws, if they wish, but it is very pleasant to have one day in the week a veritable Sabbath day. I imagine that there is no kingdom, republic or State in the world where the Sabbath seems more like a Sabbath than in this Hawaiian Kingdom. We have much to thank our Saviour for in sending the dear missionaries to these beautiful islands to proclaim glad tidings to the Hawaiians. JAMES A. MARTIN.

Rev. Enoch Pond, D. D.

BY ALBERT DONNELL, BANGOR THEOLOGICAL SEMINARY.

Rev. Enoch Pond, D. D., President of the Theological Seminary, at Bangor, Maine, died Saturday afternoon, January 21, at 2 o'clock. He was more than ninety years of age, for the date of his birth was July 29, 1791.

With the death of this good man, a long, a brilliant, and a remarkable career was closed. Dr. Pond graduated with the class of 1813 from Brown University. During 1814 he was licensed to preach, and on the 1st of March, 1815, he entered on a pastorate at Auburn, Mass., which lasted for thirteen years. After that he was editor of the *Spirit of Pilgrims*, a magazine devoted to the topics of the day. For four years he was engaged in literary work, but in 1832, having been called to the position of Prof. of Theology in Bangor Theological Seminary he removed to Maine, and from that time to the day of his death his connection with the Seminary was uninterrupted. For twenty-three years he was Professor of Theology, and after that till 1871, was Professor of Ecclesiastical History. After 1871 he was President of the Faculty, and besides having the oversight of the affairs of the Seminary, engaged quite extensively in writing for the press.

Standing here and viewing so long a life's work, it is difficult to fully realize the extent of the influence which has been exerted by the deceased. But besides the fully fifty volumes which came from his busy pen, and the hundreds of newspaper and magazine articles which he has written, there is yet a more enduring monument to his greatness in the Theological Seminary, which apparently owes its present existence to his efforts in its behalf.

In 1830 Dr. Pond received his degree of Doctor of Divinity from Dartmouth College, and with him it was and has been no meaningless title.

Dr. Pond was thrice married, and of his family three sons and three daughters survived him. One of his surviving sons is the Rev. William C. Pond, of San Francisco.

The last sickness of the deceased was neither long nor painful. Indeed, it can scarcely be said that he had a sickness. His death was painless, and its cause was the failure of vitality which comes with extreme old age.

The funeral services, which were held Tuesday, Jan. 24th, were simple but appropriate. After a prayer at the house of the deceased, the remains were carried to the church of which he had been a member for almost forty-four years. At the church the clergy of the city, and the Faculty and students of the Seminary took part in the exercises. At the grave a few appropriate words were spoken, and the benediction pronounced by Rev. J. E. Pond, a son of the deceased.

STRAYED OR STOLEN.—The Bay Conference—When last heard from it was at the Mission in this city, two years ago. The finder will be suitably rewarded on giving information of its whereabouts at the office of THE PACIFIC, No. 7 Montgomery avenue.

Boston finds at last that its capitalists have no more anxiety for a World's Fair than New-Yorkers had.

CATARH AND REV. T. P. CHILDS.—The treatment of one hundred thousand patients should establish without a doubt the effectiveness of Rev. T. P. Childs' "Catarrh Specific," the advertisement of which appears in this issue of THE PACIFIC. That Rev. T. P. Childs should be able to successfully treat Catarrhal difficulties, where so many others fail, has undoubtedly caused many to ask how he does it? Over his own signature he explains very simply his method. Catarrh is generally many years in gaining a foothold in the system, and attacks so many parts of the body that it cannot be cured by any one remedy or by a single application. It requires remedies that will meet the disease wherever it is located, and fight it inch by inch until a complete victory has been obtained. This takes time. Hence an honest effort on the part of the patient, and perseverance in the use of the remedies, are both necessary to success. With an intelligent use of the Specific no sufferer can fail of obtaining health and strength. He has treated and cured thousands at their own homes, never having seen them. In a thoroughly honorable and characteristic manner he publishes the names and addresses of a few of those he has cured, that any who desire may inquire of the patients themselves what Childs' Catarrh Specific has done for them. Mr. Childs' gives his own experience after thirteen years of relief from the dread disease. No doubt many of our subscribers will find their own cases stated with startling clearness. The discovery of his cure for Catarrh has attracted great attention. Leading men everywhere publicly state that Childs' treatment has cured them or their families of Catarrh or of throat difficulties; not obscure, unknown men, but men whose reputation is national—among them physicians, lawyers, merchants, bankers and business men. Editors and publishers of our leading periodicals, and many others, have personally investigated the facts, and they are satisfied that Mr. Childs has made such a study of the disease known as Catarrh as to have enabled him to treat it with most extraordinary success. None need feel any hesitancy in placing their case in Mr. Childs' hands for treatment. We would call especial attention to the advertisement, and request a careful perusal of the facts as set forth. Many who do not receive our paper would, doubtless, be very thankful, should our readers call the attention of such to the advertisement of Mr. Childs. Catarrh is a common and disgusting disease, but Childs' Catarrh Specific may be relied on as an effective and certain cure, and you may recommend it to your friends with every confidence.

Married.

In Bangor, Jan. 18, Rev. Clarence S. Sargent of New Haven, Ct., to Miss Mary P. Zelle of Bangor, daughter of the late Rev. J. S. Zelle of Princeton, Mass., and formerly pastor of the churches at Santa Cruz and Redwood City.

THE PACIFIC congratulates the happy parties and wishes them every happiness.

Died.

TITCOMB.—In this city, February 5th, Ellen G., wife of A. C. Titcomb.

Publishers' Department.

Entered at the postoffice at San Francisco as second-class matter.

All letters on business should be addressed to THE PACIFIC, No. 7 Montgomery Ave., San Francisco; Postoffice box 2394.

Belding's Spool Silk and Kensington Embroidery is the best in the market. Ask for it, and give it a trial.

If you want to buy or sell groceries, produce or provisions, send for prices to San Francisco Cash Grocery, 519 Post Street.

The best apples, dried fruit of all kinds, potatoes, poultry, fresh lamb, eggs and ranch butter to be had in the city at 519 Post Street, San Francisco, Cal.

Have Wistar's Balsam of Wild Cherry always at hand. It cures coughs, colds, bronchitis, whooping cough, croup, influenza, consumption, and all throat and lung complaints. Fifty cents and one dollar a bottle.

The Home Circle is the only paper published which gives both the retail and wholesale prices of groceries and family supplies. Sample numbers free. Send address to 519 Post Street, San Francisco, Cal.

Unfermented Wine for Communion Service.

This wine is guaranteed to be absolutely pure, containing nothing but the pure juice of the grape, and is entirely free from alcohol. Sample and price list sent on receipt of three three-cent postage stamps. Address WILLIAM TAYNTON, Clayton, Contra Costa Co., Cal.

Ng Gay—a member of Bethany Church—has shown us some fine samples of brooms of his own manufacture. He learned his trade at the factory of Charles Howe, and afterwards worked for Thomas Ward and B. Copson. He is now established in business for himself at the southeast corner of Commercial and Dupont Streets (No. 716 Dupont St.) and is doing work which cannot be surpassed for thoroughness and beauty. Give him a call.

We call the attention of our readers to the new advertisement of Albert G. Nye in another column. Having passed a successful Holiday season, Mr. Nye starts out on the opening of another new year as fresh as ever, and with a purpose as heretofore—to please his customers. We advise those who have the opportunity, to call on him, whether they wish to purchase or not. An hour at his rooms may be pleasant and profitable. Making Fine Goods to Order, is a specialty with him.

INTERESTING TO HOUSEKEEPERS.—The secret of the success of some housekeepers in always managing to bring out from their resources so many tempting and palatable dishes, which lead the inexperienced and new beginners to envy them, and desire to emulate them, is because they know how in purchasing their supplies, to make everything tell. Such housekeepers invariably buy the Canned Goods and other manufactures of King, Morse & Co., because experience has taught them that that is a firm that values their reputation so highly, that only the best of goods ever bear their labels upon them, for the most scrupulous care is taken in every department of their establishment in the packing of these goods, and they are not afraid to guarantee their manufactures.

CARPETS.

ALEX. MACRAY IS NOW SETTLED IN HIS New Store, 715 Market St. And has opened a new line of Carpets, in all grades, from a Body Brussels to a Rag Carpet. The New Patterns just received are the most Elegant in Design and Coloring. Ingrains, 35c. 40c. 50c. 75c. 85c. to \$1 per yard; Tapestry Brussels, 85c. 90c. \$1. \$1.10 to \$1.20 per yard; Body Brussels, \$1.62 1/2 to \$1.90 per yard. Stair and Hall Carpets, with Borders to match. Oilcloths, 45c. to \$1 per square yard; Linoleum, \$1.10 to \$1.30 per square yard. Mattings, Rugs, Mats, Window Shades, Lace Curtains, etc. Good value at all prices. Real Novelties—New Goods. The Largest Stock in the city. Don't forget my New Place, 715 Market St., San Francisco. If you want Carpets from the Best Selection at Lowest Prices. [oct19-17]

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"Little Pillows" (for children), "Morning Bells" (for children), "Morning Stars" (for children).

Each of the above in illuminated paper covers, 20c each; in fine cloth binding, 25c. "Red Letter Days," 85c; "Echoes from the World," 40c. Poetry—"Under the Surface," 75c; "Ministry of Song," 75c; "Under His Shadow," 75c. "Life of F. R. Havergal," by her Sister, \$1.75.

THE NEW REVISION of the NEW TESTAMENT for sale about May 20th. Prices from 15 cents to \$16.00.

Be sure and ask for the original and only genuine "TEACHERS' BIBLE," published by the

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Information regarding general Bible work, and of supplying Mission Sabbath Schools, and the distribution of families and individuals, may be had by ministers and others on addressing

Rev. JOHN THOMPSON,
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Sup't Cal. Bible Society, 1352 Franklin St.,
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Jan 11

PATENTS

obtained, and all business in the U. S. Patent Office, or in the Courts, attended to for MODERATE FEES.

Home Circle.

The Year of Release.

EXODUS xxi: 2. DEUT. xv: 1.

When the bells rang their peal thro' the wintry air,
And started the worshippers hushed as in prayer;
When the people turned gladly to friends who were near,
And whispered "God give you a Happy New Year,"
A fiat went forth from God's chamber of peace,
"To some there is dawning the Year of Release."

They knew not the sign, that was put on their brow,
Those happy ones soon in His presence to bow,
When the new light came in and began the bright day,
They saw not the messenger placed in the way.
They said: Will the toil and the sorrow increase?
Nor dreamed they had entered the Year of Release.

With courage they patiently turned to their task,
For strength, not deliverance, knelt they to ask,
They sighed as they took up their burdens again,
Of sorrow, or weariness, sickness or pain.
Nor ventured to hope that their troubles would cease,
Or joy become theirs in this Year of Release.

Oh, could they but know, what the New Year will bring,
What glad songs of hope and of freedom they'd sing,
How willingly suffer and toil for awhile,
Thinking aye of their Lord and his well-coming smile,
And patience and hope would grow strong and increase,
As they counted the days of this Year of Release.

For ere it has passed the King's face they shall see,
And ever from sighing and sorrow be free;
The things that perplex them shall all be made plain,
And the evil of sin never touch them again.
They will gain the bright country of pleasure and peace,
Thrice happy ones living their Year of Release.

Who are they, thus near to the end of their way,
With sad faces awaiting that wonderful day?
We know not, they know not, the Master alone,
Sees, who shall have rest in the joy of his throne.
We may say, while our spirits grow strong in his peace,
It may be, it may be my Year of Release.

Let us live with that hope in our hearts day by day,
We can bear that which passes so swiftly away;
There is work yet unfinished—tasks yet to fulfill,
And lessons to learn of our Father's good will.
Let us spend as for Him the time shortly to cease,
And God make us meet for our Year of Release.

"Struck Dead."

The Seattle Post has a couple of instances of what persons at all inclined to superstition will accept as direct visitations of divine wrath. The first is taken from the Cincinnati Star, and is as follows:

Three young men in Union county, Arkansas, were discussing the probabilities of rain from a cloud which had just risen in the West. The youngest of the group, John Freeman, referred to the drought, and remarked that a God who would allow his people to suffer thus could not amount to much. Instantly a bolt of lightning flashed from the cloud overhead, and the young man fell dead. Nearly every bone in his body was smashed into jelly, while his boots were torn from his feet and the clothing from his lower extremities. The body presented a horrible appearance, being a blackened and mangled mass of humanity. His companions were stunned and thrown on the ground, but not seriously injured. The funeral of the unfortunate young man occurred next day and attracted a large crowd, the larger portion of whom were drawn thither by the rumor of the strange event preceding the death of the deceased. When the body was deposited in the grave and the loose earth had been thrown in until the aperture was filled, and while the friends of the dead man yet lingered in the cemetery, a bolt of lightning descended from a cloud directly over the burial place and struck the grave, throwing the dirt as if a plough had passed lengthwise through it. No one was injured, but those present scattered almost paralyzed with terror.

The Post supplements the above by the following narrative:
A friend describes to us a somewhat similar scene witnessed by him at a religious meeting on Whidby Island, W. T. A member of the church while talking called upon God to strike him dead if a certain statement made by him in the strongest and most unequivocal manner was not literally and exactly true. He had barely uttered the last word when he fell dead. Coming as this did, in the church and upon a leading member, after the making of such a declaration, the effect upon the congregation can only be imagined. It was subduing, terrifying, awful. The witness of such a scene can never again doubt the omnipotence and omniscience of God.—*Alta*.

The Dying Miner.

A TRUE STORY.

Twenty miles from camp, and night approaching. A young home missionary, working for his Master in one of the mining communities of Colorado, found himself in this situation one day, and was beginning to look about him for a desirable place in which to spend the night, when, a little way ahead, he descried a rude cabin.

Approaching nearer, he saw it was one of the poorest of these rough habitations, and much of the "chinking" between the logs had fallen out, rendering the place additionally uncomfortable.
"Such a place as that is surely deserted," said the young minister to himself; "and I am inclined to think I would rather sleep out of doors, to-night, than inside that shell, even if it should prove to be inhabited by one who would make me welcome."

At that moment, the sound of a song floated out through the openings between the logs, and our traveller stopped his horse to listen to a man's weak voice, singing that dear old home-song—"The Home of the Soul."

"Oh, that home of the soul! in my visions and dreams
Its bright, Jasper walls I can see,
Till I fancy but dimly the veil intervenes
Between that fair city and me."

were the words which reached the ear of the listener, outside.
"I must see the man who can sing like that in such a place as this," thought the missionary, riding up to the cabin and alighting from his horse.

A feeble "Come!" came from within, in answer to his knock; and entering, he found himself in one small room of the cabin, which was almost destitute of furniture.

In one corner, a rude bedstead had been constructed of boards and rude pieces of timber, on which some old blankets were spread; and on this hard bed lay a man, evidently very near to death.

"Dying alone, in this situation, twenty miles from the nearest camp, still his look into the beyond seemed so clear, so real, that the language of the hymn he feebly sang was indeed the language of his heart," said the missionary, as he related the incident afterward. "He died that night, and I have never ceased to feel a thrill of thankfulness, whenever I think of him, that I was belated that day, and so enabled to be with the man when the end came. Surely that which satisfies a man, when dying in the midst of such surroundings, is not a thing to be lightly rejected. When a young man leaves the home of his boyhood, he cannot afford to leave the religion of Christ, too.—*Golden Days*.

Comets and Their Tails.

W. Mattieu Williams, author of "The Fuel of the Sun," discusses in the *Genleman's Magazine* the nature and the origin of comets' tails. He believes the tails to be electrical. "A body," he says, "rushing around the sun in cometary proximity, must be most intensely charged with electricity. A body in such condition will throw out luminous discharges, preferably in a direction opposite to that from which its excitation is received, provided it can find their particles or media in a condition favorable for their reception. Thus I think it very probable that the tail of a comet is such a discharge from the intensely excited and consequently disturbed nucleus." Why comets sometimes have tails, and sometimes not, depends, on Williams' theory, upon the abundance or scarcity of meteoric matter or cosmic dust surrounding the sun. "As our solar system," argues Mr. Williams, "is traveling bodily through space at the rate of 400,000 miles per day, we encounter regions that vary as regards the meteoric matter they contain and the temperature they have acquired from the perennial radiations of the countless suns of the universe. Such regions afford variable supplies of solar fuel, and when ever the supply exceeds the average, conditions more favorable for the extensions of the tails of the comets are presented. If this is the case, a comet otherwise telescopic or barely visible, like Halley's in 1835, may become a flaming visitor, like Halley's was before, or resemble those that startled the world in 1811, 1843, 1859, and in a less degree this year. Thus the flaming, long-tailed comet, the hot weather and the 'comet vintages' may occur together, not as cause and effects, but as coincident effects of one common cause."

The Kind Horse.

A friend of mine told me a story a little while ago, which interested me so much that I want to tell it to all my little friends. This gentleman owned a fine horse, which was very fond of him, and would come from the pasture at the sound of his voice, and follow him about like a dog. At one time the horse became lame, and was obliged to stay in his stable and not be used for many weeks; and it was during this time that Mr. C. became interested to see how much the horse knew, and how kind his sympathies were. An old cat had made her nest up on the scaffold just above the horse's manger, and had laid there her little family of five kittens to bring them up under good tuition, I suppose. She and the horse got on nicely for some days. She jumped down into his manger, and went off for food, and then came back and leaped up to her kittens again. But one morning she rolled off into the manger with her foot bleeding and badly hurt, so that she could scarcely crawl; but she managed to leap away on three feet and get her breakfast. But when she came back, she was entirely unable to get up to her kittens; and what do you think she did? She lay down at the horse's feet, and mewed and looked up several times, till at last pony, seeming to understand her wants, reached down, took the cat in his teeth, and tossed her up on the scaffold to her kittens, who, I doubt not, were glad enough to see her. This, Mr. C. told me he saw repeated morning after morning. Kit would roll off into the manger, go out and get her breakfast, come back, and be tossed up to her family by the kind horse, who must have understood cat language and been willing to listen to it.—*Western Christian Advocate*.

A Little Oversight of Abraham Lincoln's.

[From "The Lincoln Life-Mask, and How it Was Taken," by Leonard W. Volk, the sculptor.]

"The last sitting was given Thursday morning, and I noticed that Mr. Lincoln was in something of a hurry. I had finished the head, but desired to represent his breast and brawny shoulders as nature presented them; so he stripped off his coat, waistcoat, shirt, cravat, and collar, threw them on a chair, pulled his undershirt down a short distance, tying the sleeves behind him, and stood up without a murmur for an hour or so. I then said that I was done, and was a thousand times obliged to him for his promptness and patience, and offered to assist him to re-dress, but he said: 'No, I can do it better alone.' I kept at my work without looking toward him, wishing to catch the form as accurately as possible while it was fresh in my memory. Mr. Lincoln left hurriedly, saying he had an engagement, and with a cordial 'Good-bye! I will see you again soon,' passed out. A few moments after, I recognized his steps rapidly returning. The door opened, and in he came, exclaiming: 'Hello, Mr. Volk! I got down on the sidewalk and found I had forgotten to put on my undershirt, and thought it wouldn't do to go through the streets this way.' Sure enough, there were the sleeves of that garment dangling below the skirts of his broadcloth frock-coat! I went at once to his assistance, and helped him to undress and re-dress him all right, and out he went, with a hearty laugh at the absurdity of the thing."

Don't Tell my Wife.

A well-known judge in one of the southern states, speaking of his younger days, says that some seventy years ago he had become skeptical, and that Mr. H., a noble, whole-souled man, whom he revered almost as a father, but who was a confirmed Deist, though he had a Christian wife, soon found him out and endeavored to instill in his mind his own deistical notions. "But he charged me," says the judge, "not to let his wife know that he was a Deist or that I was skeptical. I asked him why. To which he replied that if he was to marry a hundred times he would marry only a pious woman. Again I asked why. 'Because,' he said, 'if she is a Christian it makes her a better wife, a better mother, a better mistress, and a better neighbor. If she is poor it enables her to bear adversity with patience and fortitude. If she is rich and prosperous it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you and I; and if we are in error, she is a thousand times better off than we can be.' I asked him if he knew of any other error, or system of error, attended with so many advantages. His reply was evasive. But what he had said led me to examine the subject for myself. And I often look back to that conversation as one of the most important incidents of my life, and to it I traced my determination to study the Bible carefully and to examine the evidences of the Christian religion for myself, the result of which has led me to a full and living faith in the Saviour."—*Exchange*.

Keep a Bottle of Lime Water.

If good milk disagrees with a child or grown person, lime water at the rate of three or four table-spoonfuls to the pint, mixed with the milk or taken after it, will usually help digestion and prevent flatulence. Lime water is a simple antacid, and is a little tonic. It often counteracts pain from acid fruits, from "wind in the stomach," and from acids produced by eating candies and other sweets; also "stomach-ache," (indigestion) from over-eating of any kind. A table-spoonful for a child of two years old, to a gill or more for an adult, is an ordinary dose, while considerable more will produce no serious injury. A pint of cold water dissolves less than ten grains of lime, and warm water still less. Pure lime water, even though pretty closely corked, soon deteriorates by carbonic acid in the air, which unites with the lime and settles as an insoluble carbonate. To have it always ready and good, and at no cost, put into a tall pint or quart glass bottle, of any kind, a gill or so of good lime just slacked with water. Then fill the bottle nearly full of rain or other pure water, and let it stand quietly, corking well. The lime will settle, leaving clear lime water at the top. Pour off gently as wanted, adding more water as needed. Some carbonic acid will enter, but the carbonate will settle, often upon the sides of the bottle, and freshly saturated water remain. The lime should be removed and a new supply put in once a year or so, unless kept very tightly corked.—*American Agriculturist for December*.

"Kiss me for it, Polly," said her mistress, as she held a piece of sugar before her cackoo. But Polly was obstinate, and would not do as she was told; she scolded and chattered and rattled her chains in a very impatient way. "No, Polly; not till you obey," said her mistress, holding her hands behind her back, so that the bird could not see the sugar. When the cackoo found that her mistress was determined, she gave in, and did as she was told. She then received the sugar. "Polly didn't deserve it," I hear you say. And that is just what I think. But, after all, disobedience is not so bad in a bird as it is in a child. I have seen children linger about before they will obey, and try all they can to get what they desire by other means than by doing as they are told. Now, that is very sad. There should be prompt obedience, doing at once what is told, not because some pleasure will follow, but because it is right to obey.—*The Children's Treasury*.



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Early in building, for and after Brown Church sand-hills Geary and far out of account of which it stood auspices of preached in months, where there being vicinity at the same year was begun in time more greater part First Congregational school was of population year, the interest and beginning from the church. The following H. L. L. J. W. C. 1857. E. P. S. May, 1858. H. L. L. January 12th. Some of the Sanford, W. Jarvis, W. B. Francis, Chas. Morris, drew Hergre, nette Morris, Nancy M. R. Wadsworth. A weekly in November continued until. In the autumnable to the Lord's approval of the First Congregational Church of the enterable labors continued to resign to at Washington. On the 12th of twenty-two "The Little Vice of a cot SECOND COS

There were Rev. J. H. F. Rev. E. L. Dickerman, delegates of Church, S. Moor, pa Church, O. of the College. Soon after an Ecclesiastical to co-operate institutions of work. In December society invited Sacramento, term of one nation, was a pastorate, Sacramento, with this ch 1863.

At that Church had lot on Taylor O'Farrell h months all the land, an edifice, w ber, 1863, 1864; the loc as a place of prior to the. At the clo as the Actio society, the an invitation tor. He wa on the 22d o In Febru cept a profes logical Semin his pistorate consent, and left the ch pulp was s and others, 1870, when cepted an in one year, bu signed in Au was supplie and others, Rev. Thom Ohio, havin church, beg continued to. These have ship, and of by pastor ing from the have been n nearly every pastorate. Special tin stowed in the and 1881. known as the Moody and for months the the pastors o On March Church, its mouth Chur "Plymouth organized.

The Pacific.

SAN FRANCISCO, CAL.

Sunday-School Lesson, Feb. 19, 1882.

BY HENRY PLANT.

Parable of the Sower. (Mark iv: 1-20.)

The preaching of the gospel was the great means by which the kingdom of Christ was to be set up and established on earth. By the Evangelists it is placed in the forefront of all the parables upon the kingdom, as lying at the very foundation of all. Matthew especially, whose theme in part is the Kingdom and Kingdom, begins his third division, which shows the nature of the kingdom, chap. xiii, with the Sowing of the seed—the gospel, as the first step in inaugurating that kingdom.

THE LESSON.

- I. THE OCCASION.
- II. THE PARABLE.
- III. THE EXPLANATION OF IT.

I. *The Occasion.* 1, 2.—Having closed his labors in the house in Capernaum, Jesus again preaches by the seaside. The shore was a gradual slope, approaching the sea in the form of a semi-circle. No place could have been more favorable for addressing such a multitude.

"Ship"—a small boat. "Sat"—customary in public speaking; the great multitude standing upon the shore. "Many things"—Mark often speaks of "many," and then from the number selects for record. "Parables"—a spiritual truth taught by comparison, the illustration being drawn from material things.

II. *The parable.* 3-9. No reason for supposing a husbandman in sight to whom our Saviour pointed. As well in the succeeding parables imagine that he saw a field of wheat and tares, a mustard tree or a quantity of leaven. Such suppositions detract from the beauty and force of his words. But to the listening multitude he says: "Behold, a sower went forth to sow, and as he sowed some fell," etc.

1. "Wayside." Fields not fenced, the hard, beaten path by the side of them. The seed upon this beaten track, birds quickly picked it up.

2. "On stony ground." Not rolling stones, but rock underlying the thin surface. Such rock retaining the heat of the sun, and consequently gathering moisture from the atmosphere at night, would be favorable to germination; so immediately it sprang up; but when the sun was up, day after day in burning heat, it has scorched, and having no root, withered away.

3. "Among thorns." The ground not thoroughly prepared. The thorns already rooted there. And besides, as weeds, thistles, thorns are indigenous to the soil, they grew more rapidly than the wheat, and overshadowed it so that it yielded no fruit.

4. "On good ground." Ground ready for the seed. Fruit, some thirty, sixty, hundred. A great difference in the yield, yet the good ground all yielded some fruit.

III. *Explanation of the parable.* 10-20: When alone with Jesus, the question of the twelve and his answer: "Unto you it is given"—by being with me, and learning of me. "To them that are without"—outside the scope of my teaching and who have no desire for the truth. As to why it was not given them in the 12th verse, an explanation will be found Matt. xiii: 12, 13. They had not improved the light that they already had. They knew and would not obey, therefore more was not given them; and finally, that which they had should be taken away. This is fully brought out in the parable itself. Some of them being the wayside hearers, some the rocky soil, some the thorny ground; they heard, but did not receive it into their hearts, and it was as if they had not heard. They saw, but not heeding, it was as if they saw not. The sun's rays leave the earth or fall upon it more obliquely and the waters turn to ice, so the Lord withdraws his spirit from the unbeliever's heart, and the coldness of winter is upon it—hardened. Yet the man himself is the one to blame, he resists the spirit, he will not see, he will not hear. Therefore, on account of this willful obduracy, Jesus spoke to them in parables. "And he said, know ye not this, etc."—not to blame them, but to show them their need of help. Then in the explanation which follows this and other parables, he gives them a general key to all parables.

"The Sower."—preacher or teacher. The word is God's word, the Bible. Go preach the gospel.

"Wayside."—Heart not prepared. Immediately, even while listening, Satan comes, and from the careless, thoughtless or hardened hearer, catches away the word, and he goes from the house of God as he came. He heard, but it was as if he did not hear; he saw, but it was as if he had not seen.

"Stony places."—One hears the word, and charmed by the sweet accents, allured by the bright promises, he immediately receives it with gladness. But his faith not reaching down to lay hold on Christ, not being rooted and grounded in love, when afflictions—the trial of their faith, or persecution—the opposition encountered in their Christian lives, come, they are offended, or as it means, stumble, and having nothing to hold them, they fall, wither away—nothing but the name left.

"Among thorns."—They that hear, and the word seems to take root, but their hearts have not been emptied of the world and are full of cares, desires, lusts, love of riches, and Luke adds, the pleasures of this life. In the heart so crowded with worldly thoughts there is no room for grace, and the word brings forth no fruit.

"Good ground."—Heart ready, receives or, brings forth thirty, sixty or a hundred

fold, each some fruit. By their fruits ye shall know them, but what a difference: Some full of good works, and others none; some, an entrance abundantly into the kingdom, and others enter as 1 Cor. iii: 15. Of only some it is said that they shall shine as stars forever and ever.

PRACTICAL THOUGHTS.

1. Christ has a kingdom on earth preparatory to his kingdom of glory. It is founded upon his atonement. His death is the foundation stone. Raised from the dead to be a Prince and a Saviour, to reign till the last enemy shall be put under his feet, he sent the Holy Spirit down to carry on the work on earth. To deliver men from the power of darkness and translate them into the kingdom of the Son, i. e., to bring in the subjects of the kingdom. But in all this work the great instrument in the hands of the Holy Ghost is the word. It lies at the very foundation. There is no promise of a single conversion; of any growth in grace, or of any gift of the Spirit without this word. The whole work of salvation is to be carried on by the Spirit through the word. This is the reason that our Saviour as he begins his parables on the kingdom, begins with the preaching of the word.

This word he has committed unto us—to the Christian. The first command to his disciples was, Go preach (and teach) the gospel, and it was while thus preaching, during the first gospel sermon, that the Holy Ghost was given and 3,000 subjects were brought into the kingdom. But more than this, this is the "Living Word," i. e., it has life in itself. A man sows wheat, and under the warm rays of the sun and the heavenly showers, it springs up because it has the germ of life in itself. So the word, it has the life in itself. God calls it the living (living) oracles, the living word. He says: The word of God is quick, i. e., alive, and Jesus says, My words they are life. It liveth and abideth forever. So we are born again by the word, sanctified by it, grown up by it, cleansed by it, and shall be judged by it.

Dear Teacher, have you thought over, and prayed over the passage, 2nd Cor. v: 19? Do you really believe that it means you? "Unto us," that is, unto you, he has committed this word of reconciliation, and that the command Mat. xxviii: 19 is to you? Have you thought that this word which the Lord has put into your hands is the *Living Word* having the germs of life in it, and that if you teach it faithfully the Holy Ghost is promised to accompany it, and that in His hands it is the "Power of God unto Salvation?"

2. The Saviour in His parables shows His wonderful power of generalization and centralization. In this parable he has given us but four classes of hearers; yet, in these four classes he covers the ground so completely that there has not lived a hearer of the Gospel for 1800 years who could not find his place in one of them. And at the same time he gathers all up into one central thought, teaching what it is to be an honest hearer of the truth.

Generalization is the power of teaching a great moral principle by a few simple propositions. Centralization is that of gathering up the parts and making them bear upon one point. The one is the prism that so beautifully and clearly divides the ray of light into the colors of the rainbow. The other, the sun-glass that gathers the rays and brings them to a burning focus. There are no two gifts of greater worth in teaching. And yet they are among the rarest gifts among teachers. Many a teacher fails because he dwells upon the minor points, the items, details, etc. Because he does not have a full and comprehensive view of his subject, and is therefore able, by analyzing, classifying and clearly dividing it, to set it plainly before his class. And then again, many a one fails in that he allows himself to run off into, and spend the time upon, incidental truths, side issues, which have nothing to do with the one great truth, the one central thought of the lesson. Let us, as teachers, study the Saviour's method, and that which is, in fact, the whole Bible method. Let us pray for, and cultivate by all possible means, those two greatest of gifts in teaching—generalization and centralization. May the Holy Spirit, who so wonderfully helped the apostles, help us.

G. T.
He { That hath an ear,
Let him hear what?—Rev. 2:29.

BLACK BOARD.
Four classes of hearers.

1. WAY SIDE.... What became of? Why?
2. STONY GROUND " " " "
3. THORNS " " " "
4. GOOD GROUND " " " "

THE GOSPEL. { Have you heard?
To which class do you—?

We live in the nineteenth century, in a land reputed behind none in intelligence, and in a State where it is understood that the average intellect is as sharp as the average, if not more so; and still we are surprised to observe how large the number is who cannot see the difference between a police regulation for the securing of a rest-day for everybody, and a statute for enforcing the requirements of religion. We have the police regulation in California, but we have not, and need not, the other. We want a rest-day for the public good, for the masses, for the advantage of every one alive, and not for any particular class. A properly-observed rest-day will work no real hardship for any one, and will bring a real gain to nine-tenths of the people.

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BARLEY—Feed, \$1.70 to 1.75; Chevalier, \$1.75 for choice bay; brewing, \$1.77 1/2 to 1.82 1/2 per ctt.

RYE—\$2.25 to 2.30 per ctt.
OATS—Good to choice, \$1.75 to 1.85; Surprise, \$1.87 1/2 to 2.00; ground barley, \$37 to \$38; middlings, \$28 to 29; oil cake, \$30 per ton.

HOPS—24 to 26 for good.
CALIFORNIA ONIONS—Silverskins, 50 to 75c per ct.

POTATOES—\$1.55 to 1.90 in sacks.
FRUIT—Lemons, \$1 1/2 to 2 1/2 per box for Cal.; Apples, 50c to \$2.00 per box; Cal. Oranges, \$1.50 to 3.00 per box.

VEGETABLES—Cabbage, 60 to 75c per ctt.; Cauliflower, 90 to \$1 per doz.; Turnips, 75c per ctt.; Squash, Marrowfat, good, \$10 per ton.

HAY—\$11 to 17 for all grades. Straw, 65 to 70 per bale.

WOOL—San Joaquin, fair, 10 to 13c.
BUTTER—Good to choice, 26 to 28c.

CHEESE—Cal. 18 to 19c.
EGGS—Fresh laid, 26 to 28c per doz. for Cal.

HONEY—Comb, 13 to 18c; Strained, 9c. 10c for white.

BEEF—First quality, 6 1/2 to 8c; inferior, 5 1/2 to 5 3/4c per lb.

SPRING LAMB—8 to 10c per lb.
MUTTON—Wethers, 5 1/2c; Ewes, 4 1/2c per lb.

Sir Leonard Tilley recently stated at a temperance meeting in Ottawa, the capital of Canada, that though \$10,000,000 worth of liquor was consumed in the Dominion in a year, the consumption is not as great as formerly. Forty years ago, the average for each person of spirits and wines drank was five gallons, but now it is a gallon and a half.



ROYAL
BAKING POWDER
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Undertaker and Funeral Director,
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Embalming and preparing bodies for shipment a specialty.

N. B.—I would call the attention of my patrons and friends to the fact that JOHN W. PORTER is no longer in my employ, nor have I any connection whatever with any Undertaking Establishment other than at 16 O'Farrell street, where I have been for the past 6 years. (15dec-tf)

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Organized under existing Charter, 1810.

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PACIFIC DEPARTMENT.

A. P. FLINT, - - - - - Manager,
313 California Street.

AGENCIES IN ALL

The States, Territories & British Provinces

FINANCIAL STATEMENT

JANUARY 1, 1882,

ASSETS,

\$4,072,575.03.

CASH CAPITAL, - - - \$1,250,000.00

All Outstanding Claims, - - - 162,599.08

Reserve for Re-Insurance, - - - 1,327,112.18

Policy-Holders' Surplus, - - - 2,582,863.77

SURPLUS OVER ALL - - - 1,332,863.77

It has become a necessity that Fire Insurance Corporations should be possessed of ample means, that when numbers of their policies are forced to payment, the response may be immediate.

It becomes every property-owner to see to it that his policies are with responsible companies. The man who has once held failed promises may not again be deceived, and he who has not should be careful how he pays his premium, and at the same time virtually carries his own insurance.

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It Pays to Insure, especially with "THE HARTFORD."

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General Assn...
Washington T...
81 are: S. S...
I. P. Rankin...
Kimball, E. G.

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